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Teaching the History of Religions

HARRY M. BUCK, JR.*

THERE was a time when the college teacher of religion could afford to neglect all religions except Christianity and ancient Judaism, and when the only course touching non-Christian religions in theological schools could teach just enough about the "false religions" of those "bound in the darksome prisonhouse of sin" to bring them the "Light that shineth in the darkness." That day is past, because the age in which we live is witnessing some exciting changes in the traditional relationships between East and West.

"East is East and West is West," declared Kipling, "and never the twain shall meet," but East and West are meeting now—and often colliding, and it will not be long until Christianity and Asian religions will confront each other in close contact and competition. For example, the Buddhist Council at Rangoon which closed in 1956 and the simultaneous celebration of the 2500th anniversary of the Buddha provide us with little more than an inkling of the vitality of the religion of compassion growing out of Sakya-muni. Buddhists assembled at Tokyo in 1952 took seriously their role as world saviors, pledging themselves "before the hallowed presence of the Buddha to unite the Buddhist forces of the world in His glorious Light; to preach the Truth of the

Buddha to all the peoples of the world . . . to further the cause of permanent peace and happiness in the spirit of selflessness taught by the Buddha."¹

I

Most college catalogues list at least one course in this area. Typically, it is a three-hour course in "comparative religions" in which Christianity, Judaism and all the religions of Asia are surveyed in a single semester by lectures, textbook assignments and collateral readings.² This paper was born out of the firm belief that developments in the methodology of the field have quite outstripped the practices in most undergraduate institutions and the conviction that the demands placed upon instruction in this area in our own day compel a radical reappraisal of aims and methods, despite the fact that some excellent courses are regularly taught.

In recent years, the historian of religion, like the theologian and the biblical scholar, has felt the ground shift under his feet. He can no longer trace a unilateral development nor reduce religion to its lowest common denominators nor make an absolute distinction between "true" and "false" religions. Today we must see religion not as a set of intellectually satisfying answers—a neat bundle of ideas passed on from generation to generation—but as something developing, dynamic and alive. If this makes it harder to define exactly what a Sikh or a Taoist or a Buddhist believes, it also makes for a more com-

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plete understanding of the nature of a genuine response to Ultimate Reality.

There is, of course, a difference between the task of the theologian and that of the historian of religion, although competence in both fields can be, and probably should be, combined in one person. Theology must attempt to say something about the nature of God and deal with normative aspects of the faith. It is true that, in the broadest sense, any serious grappling with religious problems may be termed theology, but the theologian is rightly concerned with what a good Christian—or Moslem as the case may be—ought to believe. The historian of religion is concerned with what most Christians and Moslems do in fact believe and the significance of such belief. The problem is not simple because religion is not simple.

The encyclopaedic interest of the eighteenth century has made its contributions. The cleavage of the early nineteenth century between the type of approach symbolized by Meiners of Göttingen and the romantic reaction to his phenomenology symbolized by Schleiermacher has left its mark. The calm impartiality of the nineteenth century, when the history of religions was often regarded as a "descriptive science," and it was assumed that all religion developed (or evolved) from a primitive basis in animism through henotheism to monotheism, is still with us in large measure. We shall be forever indebted to men of the stature of Sir James Frazer, Max Mueller, James Hastings and George Foot Moore. However, our own century has made notable contributions as well.

Indiscriminate amassing of data and comparison have given way to an attempt to view religion structurally and, it was hoped, more meaningfully. A turning point was reached in the publication of Rudolf Otto's *The Idea of the Holy*,³ and further developments were attempted by scholars such as G. van der Leeuw and Joachim Wach,⁴ who viewed religion functionally. In the hands of a master

such as Wach, this approach yielded much ripe fruit, but in the hands of lesser men, there is a clear and present danger. Unripe fruit has too often been purveyed in incompatible combinations. The stress on the overall and related view can obscure the necessity of knowing the facts and knowing them well. Only muddled thinking can result from leaping to conclusions without first of all submitting to the rigorous discipline of historical study. Relevance cannot be found until first of all there is something to relate.

II

It is sometimes assumed that the concern for contemporary relevance and theological significance is at the opposite end of the field from the goal of historical and factual accuracy. This is an unfortunate dichotomy, because the goal of significance and the goal of substance lie in the same direction, and the only course worthy of a student's election is one which combines both. To spell this out in more detail, four guiding principles are here ventured for consideration in the organization of an undergraduate introductory course in the history of religions, and they are illustrated by specific application to the teaching of Hinduism.

1. *Selectivity.* The field is enormous, and few people should pretend to have mastered it all; in any case, the beginning student is in no position to do so. Little can come of indiscriminate dispersion except confusion. A six-hour course dare not attempt all the religions of the world, and a three-hour course simply cannot. If fewer religious systems are treated with reasonable thoroughness, the methodology learned will enable the student to continue work on his own.

The most obvious place to exercise selectivity is with Judaism and Christianity. The formal exposition of these two great religions can well be left to other courses in the department where the full weight of Biblical scholarship can be brought to bear, and they may be omitted as such from the course in his-

tory of religions, except to discuss points of contact, e.g., it is difficult to discuss religion in modern China without dealing with the role of Christianity, and the status of the Christian missionary is crucial to the understanding of contemporary Hinduism. Furthermore, within the religions chosen for study, selectivity must be exercised, and the instructor must constantly sift the material for its significance.

Another aspect of selectivity concerns the student. Obviously, he must have responsibilities throughout the entire course, but it is too much to expect him to master the intricacies of all religions thoroughly. For this reason, he may be asked to select one for more intensive study. Here he will read extensively in primary source materials and write a paper on a significant topic. He cannot do this for all religions, but by doing it for one, he has faced methodological problems at first hand, and his understanding of the others is enhanced.

2. *Thoroughness in Context.* Of the various difficulties confronting an investigator, one of the chief is that he must embrace about half a dozen cultures with their varied developments for nearly six millennia. The experience and practice of a religion is always time-bound. It is something which happens to someone somewhere. There is no religion in a vacuum. Consequently, the environment in which it grows deserves and demands careful study, because you cannot extract religion from the rest of life. The course has failed unless the student is led to see the growth of any particular religion in a meaningful, historical context, and for this reason, a thorough understanding of each world of discourse is essential before comparisons are attempted. That is, before we can ever ask what Shiite Mohammedanism can mean to us, we must first know something of what it means to a Shiite. We dare not evaluate the theological positions of others simply by comparisons with our own dogma.

Anthologies of world Scriptures usually

fail miserably at this point. It is, of course, possible to find the "Golden Rule" or its equivalent in most religions, as well as something like the phrase "Deny yourself. . . ." But if these are ripped from their contexts, they can never be understood. For example, when a Buddhist says, "Deny yourself," and when a Western Protestant Christian says, "Deny yourself," the words are the same, but they are heading in diametrically opposite directions.

Reconstruction is, therefore, necessary, because the history of a religion is not immediately accessible. Time, to appropriate an old Indian metaphor, is like a great wheel turning, with only one point touching the present. We have access only to this point, and mathematically a point has no dimension. In a sense, five hours ago is as remote as five thousand years. I have as much access to the inmost thoughts of Zoroaster as to those of some of my neighbors, who are also something of a mystery.

In recent years, it is fashionable to belittle the descriptive side of our task and to disparage the *religionswissenschaftliche* treatment of religion.⁶ Still, in a real sense, this is precisely our task. There is certainly no reason why a scholar and teacher cannot be a theologian, a Biblical specialist and an historian of religion all at the same time, and if so, he dare not cancel out in one context what he says in another, but there is a difference between the demands of a course in this field and the demands of a course in Christian apologetics.

An arbitrary standard may not be imposed from our own dogmatic position, however tenaciously we feel compelled to hold it. It is for this reason that there is an implicit danger in books of the monumental scope of Kraemer's *Religion and the Christian Faith*, and this suspicion is heightened by Kraemer's suspicion of almost everybody else who has ever worked creatively in the field—Otto, Wach, Troeltsch, Jung, Jaspers, Dawson, Barth, Brunner, Soederblom, Farmer, and

Radhakrishnan. I admire his firm stand on the ground of God's revelation in Christ, for I too am a Christian, and have no desire to be or pose as anything else, but when he concentrates on "the problem of religion, its value and meaning in the life of mankind, and on that of truth and/or untruth of the non-Christian religions in the light of the Revelation of Christ,"⁷ he has set up an arbitrary standard which prejudices his conclusions before he has stated the evidence. On these grounds, it is logically impossible to come to any conclusion other than that all religions are in error except when they conform to the Christian standard, and further to the Christian standard as Kraemer understands it.

Kraemer rightly attacks the "objective" investigator who claims to know what religion is even though he cannot define it. But when he goes on to speak of original Buddhism as a religion "without a world beyond, without God(s) and faith in God(s) . . . consistent systems of human self-realization of bliss,"⁸ he makes the same error he decries in others, namely that he assumes a knowledge of the meaning of "self-realization" and "human." Dr. Kraemer certainly knows that in the background of original Buddhism, there is no self to be realized and no human distinctiveness either individually or collectively, and that the law of interdependent causality has rendered these terms even more useless than the terms he wants to discard. He has imposed a set of values associated with Western psychology upon Eastern religions, and condemned them as unChristian when they do not conform.

On the other hand, despite the shortcomings in the new Burt volume, his second principle of organization is vital: that one bring to the study of religion a lively sense of what is best in our own heritage but without the narrowness which precludes finding truth and insights elsewhere.⁹ The problem lies in the tension between natural or general

revelation and specific or unique revelation. There is always the danger of absolutizing something which should be a relative, and thus missing the real absolute. This leads to the worshipping of what is not God and to religious obscurantism. A familiar example can be found in the identification of Christian values with Ptolemaic astronomy or the fight against the teaching of evolution on religious grounds.

A still more insidious form of absolutizing the relative is the tacit assumption that religion is a body of doctrine and dogma, an intellectual corpus. Intellectual ideas appeal to professors; here is something we can get hold of. The trouble is that such an approach represents another kind of fractional thinking, and it is better to view doctrine and dogma as the intellectual expression of something more basic. Whitehead maintained that primitive religion is not so much thought out as danced out, and most doctrines and dogmas usually arise after the fact and almost always find expression in order to get rid of an offending teaching. He claimed further that "wherever there is a creed, there is a heretic round the corner or in his grave." "Religions," he maintained, "commit suicide when they find their inspiration in dogmas; the inspiration of religion lies in the history of religions."¹⁰ To intellectualize religion—and who of us does not do so—is in a sense to Westernize it and to rip the major religions of the world out of the only context in which they can be adequately understood, since, with negligible exception, Asia, not the West, is the cradle of religion. To be sure, religion must involve rational thinking, but we must be careful not to make our definitions too narrow. Conscious of some of the same difficulties, certain continental thinkers have maintained that religion is essentially a relationship, thereby trying to break down the "subject-object" antithesis.¹¹

To study a religion or religious system thoroughly in context requires three kinds

of books. Readings must be prescribed in the scriptures of the religion, preferably in large enough doses that the student is not totally at the mercy of an editor. There must be historical treatments, both by outsiders and, if possible, by members of the faith. Last—but certainly not least—books attempting to view the problem of interrelationships among religions are necessary. The temptation to abbreviate bibliographies usually shows up at this point.

3. *Comprehensiveness.* An over-emphasis on the principles just enumerated can lead to a stress on matters of substance to the detriment of matters of significance, and a course on this subject rightly includes both. However, the significance of the material belongs partly to the material and partly to the interpreter. The meaning of the phenomena observed does not appear the same to all observers, since there are no "bare facts." Facts always come to us in an interpreted framework, and we never confront any fact without relating it to previous structures. For example, it is a fact that I can observe the changing position of the sun and the alternation of the seasons. It is an understanding and interpretation of these facts—a deduction, a structure, a theory—that the facts thus observed are explained by the revolution of the earth and the movements of heavenly bodies so patiently deduced by astronomers. With the revolution of the earth, I have no direct experience; I cannot observe it. In a sense, it is a myth fabricated to explain what I see, and although it is probably true, its truth does not lie in the facts themselves but in the interpretation. Not all peoples who had access to many of the same facts derived the same interpretation, since in ancient Egypt, they were explained as the Sun-god riding in his chariot across the sky. But for us, who implicitly accept a solar-centered scheme, interpretation of observed fact must be made to conform to prior judgments. Wach has observed that it is a fact that Mohammed was the founder of Islam,

but that it is a value judgment that he is the seal of the prophets.¹² The Moslem faith rests more squarely upon the interpretation than upon the fact.

While fact orientation is extremely important and most of our time is spent learning the facts, the teacher has failed his own course if facts cannot be related to form an intelligent synthesis. When we are finished, we know not only that there are 114 surahs in the Koran and the difficulties in textual criticism of the *Analects* (we ought to be competent to deal with such information), but also how man throughout the various phases of his history has attempted to relate himself to what he has conceived as Ultimate Reality; conversely, how God has reached out to his creation; and we must see both variety and consistency.

Whitehead has put his finger on it when he said, "the decay of Christianity and Buddhism, as determinative influences on modern thought, is partly due to the fact that each religion has unduly sheltered itself from the other. The self-sufficient pedantry of learning and the confidence of ignorant zealots have combined to shut up each religion in its own forms of thought. Instead of looking to each other for deeper meanings, they have remained self-satisfied and unfertilized."¹³

4. *Perspective.* This is perhaps the most difficult problem of all, not only because it involves the whole problem of the relevance and significance of our studies, but also because while few will dispute the need of proper perspective, there will be little agreement about what constitutes a suitable vantage point. The following proposals are put forth sharply with the full awareness that many—perhaps most—of those who teach in this area would contend that a stronger case could be made for the opposing side. Hence, what is said here is not stated with dogmatic finality but in the hope that discussion will ensue.

This paper began by asserting the indis-

pensability of instruction in the history of religions in view of the increasing confrontation of Christianity with the non-Christian world. On the other hand, in an institution dedicated to the revelation of God as seen in the person of Jesus the Christ, the teaching of non-Christian religions cannot be central. This writer believes that it is wiser to omit from the course altogether a systematic treatment of either Christianity or Judaism and still better to offer instruction in the field of non-Christian religions only after a prerequisite of biblical studies.¹⁴ History of religions cannot be the core course in the department. As Christians we do not take our norms from the Koran or the Avesta or the Tripitaka, and the kind of program which introduces the student to a study of religion by surveying the religions of the world without an adequate background anywhere is itself the result of the presupposition that all religions are basically alike and that there are no standards except relativity and social suitability.

Even if there were no other reasons, this would be sufficient ground for saying that what used to be called "comparative religions" is not adequate. Of course, comparisons are inevitable, even between Judaism and Christianity and other religions, but the course must do more than simply compare the phenomena exhibited in the various faiths studied; it must deal seriously with the claims advanced in each area with neither apology nor shame, after each area has been mastered thoroughly in context. At the end of the course, the claims of Christianity and the claims of its rivals can be set forth and fairly presented in the context of open and frank discussion. Such a discussion is considerably strengthened if a strong course in biblical studies has preceded the work in the history of religions.

Christians have sold themselves short by trying to argue for the superiority of their faith on the basis that its dogma contains superior propositions. It is better to stress

the historical character of the Christian revelation and to see that what we have here is a religion in which God has acted decisively to produce the new being. Even those Christians who cannot accept Tillich's framework of reference should be grateful to him for his insistence that Christianity is not simply another or a new or the best religion, but a "New Creation," a "New Being," something we have seen and heard: "That in the midst of the old creation there is a New Creation, and that this New Creation is manifest in Jesus who is called the Christ."¹⁵

Within the past year, two new books have appeared, each making important suggestions for the organization of our discipline, but they move in opposite directions. Hendrik Kraemer has completed his *Religion and the Christian Faith*, mentioned above, and William E. Hocking has published *The Coming World Civilization*,¹⁶ in which his previous ideas are restated with fresh forcefulness. Both books are important, but you cannot send your thoughts in both directions at once and not be schizophrenic. Each of these books argues for a kind of perspective in our studies, but they approach the subject with opposing aims. Students can be sent to both books at the end of the course, but neither volume should be introduced until they have faced methodological problems for themselves.

Perspective does not demand debasing the religions of others. Unless there be some willingness to concede not only that "God has not left himself without a witness" in all parts of the world, but to see the hand of God—the same God we know and worship—at work in other contexts as well, there is no use attempting this discipline. That is to say that God is not bound, not even to his own self-disclosure in the person of the Lord Jesus Christ. "He's got the whole world in his hands," and he cannot be bound by those traditions which bind us to him.

Perhaps the admonitions of Amos need to

be read again. It was the viewpoint of Amos' contemporaries that Yahweh was interested only in Israel. He was bound to Israel's honor and expected to protect her national interests. If Israel went into defeat, Yahweh had been defeated also. They condemned Amos because he insisted that God is free and that the Ethiopians and the Philistines—nations which neither worshipped him nor acknowledged him by name—were also his concern. Amos does not deny Yahweh's choice of Israel, but he sees it as a responsibility more than a privilege, and it does not assure them of perpetual favor. Should we not view our own election in like fashion?

III

Obviously, there are many ways in which to organize effective teaching, and perhaps it would be better to leave the subject on the theoretical plane of the preceding section of this paper. Yet, in fairness, the four guiding principles suggested should be illustrated in a specific situation. The remainder of this paper, therefore, will attempt to apply them to the teaching of Hinduism on an undergraduate level, as part of a course in which several other religious systems are dealt with also. It is not a teaching plan but an illustration of one way in which the principles enumerated above can be applied.

Selectivity has already operated in the choice of Hinduism as a major emphasis in the course. Jainism and Sikhism need not receive such thorough treatment but can probably be described in a lecture after students have read a competent introductory discussion,¹⁷ unless special circumstances call for extra emphasis. However, the goals of comprehensiveness and perspective are not served if each of the religious systems—Hinduism, Buddhism, Jainism, Sikhism and others—is kept in a hermetically sealed compartment. Despite the fact that one is nominally teaching Hinduism, one is actually

discussing religious developments in India and the influence of Indian-based religions throughout the world. One is also discussing the problems of religion as they appear in an Indian context.

Before comparisons are made, there must be thoroughness in context. To provide contact with primary sources, it is hard to surpass the inexpensive volume of *Hindu Scriptures* in the Everyman's Series.¹⁸ Hindu concepts must be mastered in Indian terms. To read the Upanishads in the light of Western thought forms will vitiate the study as nothing else can. No apology need be made for allotting a seemingly disproportionate amount of time to the exploration of distinctively Indian concepts. The Vedic hymns lay an excellent foundation, and the Katha Upanishad is useful if the students are given ample opportunity to discuss it thoroughly. The more complicated Chandogya Upanishad can be tackled, with discussion centering around chapters 6 and 7. A little effort here will evoke a discussion of many important problems in the study of religion.¹⁹

The Ramayana and the Mahabharata will probably not be assigned because of a lack of time,²⁰ but they must be carefully described as a background to a thorough discussion of the Bhavagad-Gita, a book likely to call forth strong emotional reactions in students, so that a lively discussion can ensue. Before the study draws to a close, the great systems of philosophy must be mentioned and typical representatives discussed. When qualified students are available, reports on the Pantanjali, the Vedanta and the Sankya systems are valuable. Contemporary movements such as Arya Samaj, Brahma Samaj and the Ramakrishna movement complete a basic selection of material and the formal consideration of Hinduism may come to an end with a careful consideration of the interaction of Hinduism with other religions, including the status and significance of Christianity in India (including

the Church of St. Thomas) and the Vedanta movement in America.

It is at once obvious that a connected picture of Hinduism is not likely to emerge in class. Some material is stressed at the expense of other material, but it is not necessary for classroom time to be used to present material easily available in any of the good handbooks students should be reading throughout the course.

At the conclusion of the course, after several carefully selected religions have been studied thoroughly in their own contexts, the whole problem of inter-religious confrontation, including the problem of missions, the right to propagate and to proselytize, and the questions of specific and general revelation, can be faced. The present author uses the final four weeks of his course for an "Epilogue to the Study of Religion," in which the central problems with which this paper began can be faced squarely.

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¹ Quoted by R. Pierce Beaver, "Is there a Revival of Buddhism?" *Occasional Bulletin*, Missionary Research Library, V (Jan. 18, 1954), 4.

² It is probably a sign of the religiosity of our times that the market is virtually flooded with new and reprinted volumes in this field. A new paperback greets me almost every time I visit the bookstore. Within the past year, few publishers of religious textbooks have not brought out a new volume for classroom use. The unfortunate fact is that, with little exception, most of this paper and ink deals with the conception of the field embodied in courses just described and has not profited by serious confrontation of the methodological problem.

³ In English translation by John Harvey, (London: Oxford, 1924).

⁴ Cf. G. van der Leeuw, *Religion in Essence and Manifestation*, (London: Allen and Unwin, 1938) and J. Wach, *Sociology of Religion*, (Chicago: University of Chicago Press, 1944) and *Types of Religious Experience, Christian and Non-Christian*, (Chicago: University of Chicago Press, 1951) and other titles.

⁵ The new volume by E. A. Burtt, *Man Seeks*

the Divine, (New York: Harper and Bros., 1957), while overly-restricted, makes a commendable attempt at selectivity and stands in marked contrast to the older book by R. E. Hume, *The World's Living Religions*, (New York: Scribner's, 1924 and many subsequent printings) which accorded essentially the same treatment to Jainism and Sikhism as to Hinduism and Buddhism. Of all the textbooks in the field, probably the best balanced is still John B. Noss, *Man's Religions*, Rev. Ed., (New York: Macmillan, 1956).

⁶ Cf. for example the extreme, yet not untypical statement of Hendrik Kraemer, *Religion and the Christian Faith*, (Philadelphia: Westminster Press, 1957), pp. 37-40.

⁷ *Ibid.*, p. 32.

⁸ *Ibid.*, p. 38.

⁹ *Op. cit.*, p. 8.

¹⁰ A. N. Whitehead, *Adventure of Ideas*, (New York: Macmillan, 1933). Cf. p. 66.

¹¹ E. G. Emil Brunner in *Divine-Human Encounter*, (Philadelphia: Westminster Press, 1943).

¹² *Types . . .*, (*op. cit.*), p. 7.

¹³ *Religion in the Making*, (New York: Macmillan, 1926), p. 146.

¹⁴ To be sure, many will want to make a case on the other side, and if it is impossible in a given situation to secure students for more than this one course, instruction in Judaism and Christianity can probably not be avoided in this context. If this is the situation, possibly the entire structure of the department should be examined.

¹⁵ See Paul Tillich, *The New Being*, (New York: Scribner's, 1955), chap. ii. Quotation is from p. 18.

¹⁶ (New York: Harper, 1956).

¹⁷ J. B. Noss, *op. cit.*, chaps. iv and viii.

¹⁸ *Hindu Scriptures*, ed. N. Macnicol, (New York: Dutton, 1938).

¹⁹ Many phases of Hindu life can be illustrated by the use of colored slides in the series "Hinduism" prepared by Kenneth W. Morgan, available from Prof. P. H. Vieth, Visual Education Service, Yale Divinity School, 409 Prospect St., New Haven 11, Conn. One of the advantages of this set is that it contains no prepared lecture. Additional material may be found in Kenneth W. Morgan, *The Religion of the Hindus*, (New York: Ronald Press, 1953).

²⁰ They are, however, easily available in the Everyman's Series, *The Ramayana and the Mahabharata*. Condensed into English Verse by R. C. Dutt, (New York: Dutton, 1910).

The Present Status of the Psychology of Religion

ORLO STRUNK, JR.*

BACK in 1922 E. L. Schaub, writing in *The Journal of Religion*, predicted a bright and highly optimistic picture for the future of the psychology of religion.¹ Thirty years later Anton T. Boisen wrote that not only was there a dearth of really significant new books in the field of the psychology of religion but that the discipline was not even academically respectable.² And recently the present writer, after analyzing a five-year sample of contemporary literature in the field, was forced to conclude that for all practical purposes the psychology of religion as initially understood by its pioneers was non-existent.³

The historic vicissitudes which have led to the contemporary status of the psychology of religion are undoubtedly many and varied. However, it now seems relatively clear that the original impetus for the psychology of religion was a profound faith in the scientific spirit. Wilhelm Wundt, the founder of the first psychological laboratory (1879), was quite aware of the spiritual and religious factors in man's development.⁴ And Sir Francis Galton was thoroughly aware of the importance of studying religious phenomena, believing that nothing—not even religion—transcended Darwinian principles or the scientific approach.⁵

For the most part, the pioneers of the psychology of religion held to this scientific spirit and considered the psychology of re-

ligion as just another branch of general psychology.⁶ Though the classical contributions of G. Stanley Hall,⁷ William James,⁸ and James H. Leuba⁹ were frequently anecdotal in character, the scientific spirit permeated much of this early study.¹⁰

Three forces, however, were to have a marked effect on the future of the psychology of religion. The first began when the theologians became interested in the field. Though their contributions were often significant, they introduced a speculative propensity and an apologetic tendency which hampered the advancement of the field as a strictly scientific one. In time this theological interest led to the formation and proliferation of what is now called pastoral psychology.

Another significant force came from the revolutionary psychiatric and metapsychological concepts of Sigmund Freud. This famous Viennese physician's study of pathological processes was destined to have almost fantastic influences on psychiatry, psychology, theology, literature and just about every activity of mankind. Freud's interests in religion were always keen, and to this day psychoanalysis and its modern counterparts manifest a continued interest in the religious behavior of the individual and the group.

The third force was that of Behaviorism in psychology proper. This simple and sovereign theory led to the neglect of all complex human problems, including those implicit in the psychology of religion. The famous, or infamous, S-R formula seemed strange and even ridiculous in the face of the intricate complexities of religious behavior.

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These three forces—the theological, the psychoanalytical, and the psychological—could have led to a marked maturation of the psychology of religion. Instead, the psychology of religion seems to be emaciated, if not extinct.

The reasons for this somewhat unpredictable situation are undoubtedly many and labyrinthine in nature, but several developments seem highly plausible and lucid, and may be viewed in light of the three forces referred to above.

The Theological Force

Soon after G. S. Hall, E. D. Starbuck, J. H. Leuba, and W. James made their early contributions, the theologians became interested in the psychology of religion. Hiltner has suggested that those workers appearing after the pioneers were in actuality imitators,¹¹ and in a very real sense this is true. But it is also true that each individual worker brought a bit of himself to his data. Besides, these men were for the most part theologians first, psychologists second. These later pioneers, including such persons as J. B. Pratt,¹² G. A. Coe,¹³ E. S. Ames,¹⁴ P. E. Johnson,¹⁵ and L. W. Grensted,¹⁶ usually popularized previously accumulated data and gave the discipline the "public relations" necessary to initiate practical applications.¹⁷ A strictly scientific study very often dies in the technical journals. The interpreter must present the material in such a way as to appeal to the practitioners. This is what the "imitators" often did, and as a result religious education began to look upon the psychology of religion with some concern, and pastoral theology began to turn to it in a way which was to affect the entire theological school curriculum.

A great deal of the genius necessary to carry on the psychology of religion was channeled into religious education. G. A. Coe, F. L. Strickland, H. Hartshorne, and H. S. Elliott are conspicuous examples.¹⁸

But the real movement capturing the minds

of the religious psychologists was that of pastoral psychology. Influences leading to the development of pastoral psychology were of course many and varied. Certainly the basic considerations which led to the pastoral psychology movement were inherent in institutionalized religion long before the psychology of religion flourished. Still, courses in the psychology of religion opened up a new dimension and were being offered at a rapidly growing pace at the beginning of the present century. As early as 1899 a course entitled "Psychology of Religion" was offered at the Hartford Theological Seminary.¹⁹ In 1912 a Department of Religious Psychology and Pedagogy was established at Boston University School of Theology. And in 1927 Anton Boisen at the Chicago Theological School offered a clinically oriented course called "Types of Religious Experience and Personality Disorders."

With the efforts of such men as Dr. William S. Keller of Cincinnati, Dr. Richard Cabot of Boston, and The Reverend Anton Boisen of Worcester, Massachusetts, the beginnings of clinical pastoral training were made. The founding of the Council for Clinical Training²⁰ and the Institute of Pastoral Care²¹ made the clinical pastoral training movement a reality. And with the initiation of such journals as *Pastoral Psychology* and *The Journal of Pastoral Care* the practical (psychotherapeutic) emphasis invaded the psychology of religion and the two soon became homogenized.

It was of course natural and essential that the new courses in pastoral care be contained within the older area known as the psychology of religion. With the overpowering nature of the pastoral psychology movement, however, the psychology of religion lost much of its autonomy until it is at present practically nonexistent.

The Psychoanalytic Force

When E. L. Schaub reviewed the statu

of the psychology of religion back in 1922 he expressed high hopes in the potential contributions of psychoanalysis.²² In a real sense, Schaub's predictions have come true. Psychoanalytic and psychiatric studies of religion occupy a significant portion of the contemporary literature. Indeed, the majority of the current studies dealing with the religious development of the individual are psychoanalytic and/or psychiatric in their orientation.²³

But, we might well ask, what exactly is the nature of the kind of understanding which medical psychology has made to the psychology of religion?

In the first place, it should be fully appreciated that psychiatry is the study and treatment of mental diseases and that psychoanalysis is simply a special branch of psychiatry in which the unconscious mental processes are investigated.²⁴ Both disciplines have distinct biases.

Despite the changes in psychoanalytic theory since Freud's time, certain fundamental assumptions have remained rather stable. Horney has listed these as,

1. Psychic determinism, without qualification.
2. The importance of emotional forces, as contrasted with rational motivations, conditioned reflexes and habit formations.
3. Unconscious motivations, the point being that while a motive may not be entirely unconscious, its role in the individual's personal relationships is hidden by rationalization, projection, and other such ways of distorting and concealing the truth.
4. Repression and resistance, and the importance of analyzing the resistances during therapy.
5. Inner conflicts, though the conflicting forces are differently conceived.
6. The persistent influence of childhood experiences, though this influence is carried by the character structure rather than by separate unconscious memories.
7. The essential techniques of free association, dream interpretation, and the utilization of transference.²⁵

Basically, psychoanalysis and a great deal of current psychiatry are genetically oriented, concerned primarily with so-called

"unconscious motivation," libido-centered, and monosymptomatic in methodology, i.e., they obtain most of their data by using the clinical method.

These same assumptions are used in explaining religious behavior. Some years ago Ernest Jones, in summarizing the one central conclusion reached by psychoanalytic studies of religion, wrote that "*the religious life represents a dramatization on a cosmic plane of the emotions, fears, and longings which arose in the child's relation to his parents.*"²⁶ It appears that contemporary research design is still prompted by this same assumption and that data are still interpreted within the framework of this presupposition. For instance, in 1951 Arlow²⁷ reviewed the psychoanalytic literature dealing with the study of religion and discovered that Oedipal problems were still at the heart of most of the psychoanalytic studies of religion, a fact rediscovered by Tarachow²⁸ in a similar survey a year later.

Freudian psychoanalysis with its genetic determinism, its reductionistic assumptions, its somewhat elaborate and mystical constructs, its preoccupation with psychopathology, and its singularity of methodology has, since its formation, come to conclusions relative to religious phenomena which were in accord with its own presuppositions as a system-centered school of thought.

Undoubtedly the psychology of religion, as initially conceived, has been enhanced by the psychoanalytic contributions, but only in the sense that the medical orientation has offered rich hypotheses *which still need verification by methods other than those usually employed by psychoanalysis.*

The Psychological Force

If a common-sense approach to the problem of the current status of the psychology of religion were employed, it would seem that it is exactly in the area of psychology proper where we should find the real progress being made. After all, it is the *psychol-*

ogy of religion which is being considered, not the psychoanalysis or psychiatry of religion. But the fact is that psychology proper has had little to do with religious phenomena. Soon after the great initial interest in the psychological study of religion began, the so-called "scientific psychology" doctrine came into being with a force of untold magnitude. Behaviorism, with its simple but appealing rationale, lured serious psychologists away from the study of complex human activity, including behavior which was religious in nature.

Here, as in psychoanalysis, basic assumptions were developed, and their very nature discouraged any real understanding of religious behavior. These assumptions, recently pointed up by Solomon E. Asch²⁹ and J. D. Ketchum,³⁰ are still pretty much accepted by a relatively large number of contemporary psychologists:

1. The ego-centered character of man.
2. The supremacy of irrational emotions.
3. The primacy of rationalization in human thinking.
4. The basis of human experiences in arbitrary associations and conditioning.
5. The roots of adult attitudes in child experiences.³¹

These assumptions, criticized so succinctly by such contemporary psychologists as Gordon W. Allport,³² Solomon E. Asch,³³ J. D. Ketchum,³⁴ J. Nuttin,³⁵ D. Krech and R. S. Crutchfield,³⁶ and D. Snygg and W. W. Combs³⁷ have been generalized into scientific "truths" about human nature. The critics of these assumptions offer their attacks and counter-theories in the light of the many complex problems facing social and personality psychology—problems which, naturally enough, are also implicit in the psychology of religion.

With the bulk of psychology proper holding to such assumptions, coupled with a restricted concept of methodology, it is little wonder that psychology's contribution to the psychology of religion has been both little and superficial.

The Future of the Psychology of Religion

If the current status of the psychology of religion is somewhat uncertain and ambiguous, its future is even more doubtful. In light of its history and in view of its current propensities, it appears that the following possibilities or roads are open to it:

1. The psychology of religion might simply be engulfed by pastoral psychology or become a relatively insignificant appendage to that applied field. If this were to happen it would mean that the psychology of religion would lose its original identity as a branch of general psychology and as a scientific discipline.

2. The psychology of religion might conceivably be thought of as just another way of referring to that body of literature which studies religion within the context of psychoanalytic or psychiatric systems. Besides this tendency resulting in a misnomer, such a possibility surrenders the complexity and richness of religious behavior to a medical field whose competence in dealing with the *normal* is questionable and whose present methodological sophistication is quite crude and immature.

3. It is possible that psychology proper might handle religious phenomena after "more serious" matters have been done away with. Modern psychologists are concerned with many things; religion is just another, and it will have to stand in line.

4. Another possibility is that the psychology of religion might simply be an omnibus term referring to all scientific approaches to religion, including psychiatric, sociological, psychological, pastoral, etc. This would undoubtedly inflate the discipline to such huge proportions that it would either disappear or become quite meaningless.

5. A final possibility is that the psychology of religion attempt to redefine itself in terms of its original purposes and in view of contemporary psychology at its best. In another place³⁸ I have suggested that the psychology of religion be defined as that

branch of general psychology which attempts to understand, control, and predict human behavior—both propi-ate and peripheral—which is perceived as being religious by the individual, and which is susceptible to one or more of the methods of psychological science.

This definition has within it certain contemporary emphases, notably the phenomenological approach as stressed by Snygg and Combs,³⁹ the cognitive emphasis as elaborated by Krech and Crutchfield,⁴⁰ and the idiographic emphasis and motivational assertions of Gordon W. Allport.⁴¹

In effect such a definition says that the psychology of religion is a branch of general psychology in the same sense in which the psychology of industry is a branch of general psychology; it is not a segment of psychiatry or psychoanalysis, though it may draw upon these and other specializations for data and hypotheses. The primary function of the psychology of religion is understanding, with prediction and control being rewards of scientific understanding.⁴² Religious behavior, like all behavior, may be either propi-ate⁴³ or peripheral, and both kinds are legitimate areas of study. Behavior is here considered, of course, as being much more than motor responses, and includes such things as expressed beliefs and values and verbalized thoughts. It is necessary that the behavior be perceived as religious by the behavior. This phenomenological orientation eliminates a great number of weaknesses inherent in the traditional external frame of reference; and though at times this emphasis may have to be inferred, due to the nature of the problem, it is an aspect worth determining if at all possible.

The stress on the *individual* is deliberate. This is not to deny the importance of interpersonal relationships, groups, society, or culture. But every discipline has at least one unique emphasis. Since the social psychology of religion and the sociology of religion place stress on these larger units, it is felt

that the psychology of religion ought to be concerned primarily with individual behavior.

Needless to say the phenomena must be available to at least one of the accepted psychological methods. At times the datum may be of such a nature that the experimental method cannot be used. In such instances, another method may be substituted. Any method which is generally acceptable to psychological science is legitimate. It may be that certain questions in regard to religion are not open to the methods of psychological science. When such a problem is presented, the psychology of religion must refer it to another discipline.

Whether this definition is appropriate is as yet problematical. It is offered in a problem-centered spirit. No strictly school-centered or method-centered approach is capable of handling the complexity of religious behavior.

Research, of course, will be the final arbiter as to the future of the psychology of religion. It is hoped that the above definition, as incomplete as it may be, will lead to research programs in the psychology of religion and will perhaps serve as a stimulus to future concern for this specialized field of scientific inquiry.

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¹⁸ Religious education was the first applied field to show marked interest in what the psychology of religion might mean. Perhaps G. A. Coe's move from the field of the psychology of religion to that of religious education is the best single illustration of a general trend. Though Coe's contributions to the psychology of religion were indeed significant, it is truly religious education which has claimed him.

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⁴³ Propriate behavior refers to that kind of behavior perceived as being personal, warm, and important by the individual, as compared to behavior perceived as being impersonal, cold, and relatively unimportant. See Allport, G. W., *Becoming*. New Haven, Conn.: Yale University Press, 1955. Pp. 41-58.

Can Theologies Communicate?

CLARICE M. BOWMAN*

IT is one thing to forge our thoughts into words to our own satisfaction (or at least to a tentative working arrangement). It is quite another thing to send these thoughts forth to another autonomous human being. Like early bridge-builders, we thrust our timid cable across the void, almost afraid to hope that hands on the other side will catch and hold. For each word we speak or each symbol we put on paper, we wait with existential breathlessness to see what the pick-up has been, or if it has been at all. It is one thing to lecture to a group of more or less attentive students. It is quite another to have examination papers reveal what was, or was not, caught, and also what was added to, or fashioned creatively from what was caught!

Pick-up—from your side or mine—is always and inevitably partial. Can one ever enter fully into the thoughts of another? God has placed us, as Browning phrased it, a "hand's breadth" not only from Himself but from one another. In that beneficent plan is our chance to grow freely as selves. "*Ex-ist*" means to be out, from. We know identity. Before a child has grown through many years, it has learned ways of safeguarding its selfhood, even through being negativistic. Each of us protects his secret citadel of self.

Even as we rebel against being invaded or dominated by others' thoughts, we must remember that others can fend off our thoughts, admitting and taking to themselves only that

which they wish to examine. Only the very young and naive assume that what the one speaking *wills* is what the one hearing *thinks*. A mark of growing maturity is the realization that meanings received are not always the same as meanings meant.

For communication is not something that goes *from* one person to another. Meaning does not travel across. (Let not outmoded physics trip us here.) Meaning is awakened *within* a person. We hear some words, or see some written. Does a meaning register? If it does, what has happened? In a quick flash we have fashioned creatively, using the words seen or heard, and bringing all our background of former awareness and even feeling-tone below the conscious level.

What we learn, then, is not what another says or writes, no matter how impassionedly. We learn our own reactions, from the new raw material given us plus that which we ourselves are. Each hears or sees differently. In a congregation of a hundred, a hundred sermons will be heard. Blackfeet Indians say that a story cannot be told until it is heard. Actors know well that a drama is not played until the audience helps create. For different audiences there are different dramas, from the same cast and lines and staging. Statements and books are like telephone circuits: they cannot be made until received. Until meanings are bodied forth in personal response, the Word has not become flesh.

Is Dialogue Possible Regarding Theology?

If, as Reinhold Niebuhr and others have remarked, our times are witnessing evidences of people's spiritual hunger rather than achieved revival, people need help from one another, and especially from those who have thought deeply, about beliefs.

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Heroic efforts have been and are being made to systematize theologies, to map through labyrinthine mazes the paths of thinking that should lead to answers to man's deepest questions. But often the people who need the help most cannot interpret the results. One ventures to ask if some writings in theology have not been like artists' sketchbooks: exercises through which the authors sought to organize and crystallize for themselves, or for a charmed circle of fellow theologians. It is quite possible (and has been done) to bring forth a system from one's own logic, as Minerva from Zeus' head. Gazing thereupon, one may be pleased.

But the minute one attempts to explain, even to *one* other person, what one means, he has become involved not merely in logical procedure but in *psychological*. In fact, testing one's thoughts with one or a few individuals can be a more rigorous and costly process than writing a book from a cabin in the woods or speaking to a multitude or over mass communications. For one watches the lights and shadows across the other's face. One waits to hear what the other catches, one pants to hear echoes of thoughts akin to one's own. The other may show us, by his questions, where we failed to provide stepping-stones from one thought to another. He may reveal ideas about which we had not thought. The logical and the psychological approaches become polar, reinforcing one another. The one without the other is as lifeless as anode without cathode. Time was when the logical creation seemed sufficient. But with advances in understanding how persons live and learn, the new *Weltanschauung* makes linear logic insufficient of itself alone. Never again, probably, can theologies go back. They must be tested at the point of how well they communicate.

This is a far more serious matter than taking ready-formed structures of thinking and "dumbing them down," or trying to find two-syllable words for explaining or dressing up ideas pertly for "attention-get-

ting." It is a far more serious matter than subjecting materials to the Rudolf Flesch tests for readability or plain talk. Results would lack life, or they would be dealing with the end-product of words rather than back at the existential beginnings. The only *living* way to build theological thinking is from the ground up, with the polar spark from logical-psychological procedure at every point along the way. Thus theologies would be saved from strange extremes of statement, mystifying ambiguities, and esoteric flights. Even ideas, not alone the forms for mediating, might become changed, cleansed, deepened through the process of interpersonal exchange. Weaknesses of argument might be overcome. Strong points might burgeon forth in greater clarity. Instead of quixotic battles of abstractions in strange stratospheres, there might be creative relation to people's everyday problems of home, mart, field, court, and councils of nations. No longer would castles of theologies be protected by moats of strange jargons. As in pre-Renaissance England, the barons and nobles of theology would have to come forth and mingle with the burghers. But both would experience benefit. Ministers, professors, writers for church publications and any others who attempt to tell others about religion find their task only half-done when they prepare their own thoughts. The other half is the struggle to offer these comprehensibly, attractively, responsibly. Perhaps for all of us, a course in radio or TV script-writing would be good. For what one writes must not merely be read. It must *listen* well. The writer must surrender, even with pain, his own identity. He must forego pet ways of saying things. The plot must unfold as the *consumer* would experience it. Even his idea may undergo sea change. For if it does not bid for apprehension by others, maybe it is not yet fully grown; maybe it needs re-thinking or living with longer.

Here is the crux of the problem about

theology and Christian education. Actually, the modern religious education movement grew up alongside rather than integral to a theological system. It focussed on method and procedure; and soon found that in order to make these work, some understanding of persons was needed. In the heyday of liberal optimism, this understanding took on something of a halo, although educators were probably never as pollyannaish as the critics made out. Too few of the educators leading the movement were trained in theology, and even today rigorous courses in theology are not generally required for training. Lacking this grounding, there arise from time to time cults—project method, learning by doing, now wilderness camping, group work with role-playing, buzz sessions, audio-visuals and the rest. The temptation to let these means of communicating become ends in themselves is still great. Theologians, thus, have gone their way; and the methods people have gone theirs. A few attempts have been made to put under one cover some theological and methods material, but as yet the living relationship between the two is not being expressed. In church materials, lessons are written by one person from the angle of faith, and "notes on procedure" tacked on by another.

But more discussions are taking place. Professors are finding that writing, not alone out of contemplation, but out of brisk, healthy give-and-take with student minds, gives their writings live communicability. Pastors are learning to discuss sermon ideas with groups and individuals (and some of the most searching and helpful comments often come from juniors and young teens). The breaking open of dead forms and dogmas in world councils and committees is a part of the spring-thaw process taking place widely in theology. Theologians and educators will not help the process by remaining on separate benches. They must needs join hands, fired by deep urgency to help persons understand.

The Problem Becomes Focal in a Young Questing Individual

Some keen young person somewhere is trying to formulate his beliefs. He wants to know what others have thought about God. But he wants to know also how *he* may know. He is told, however, that he cannot thus know. Being young and of curious mind, he asks, "How does this person telling me I cannot know God directly know this thing for sure himself?" He asks further, "How can I know if God hears prayer?" To him the matter is crucial, existential, pivotal for his personal life and for his further thinking. "Is there," he asks, "such a thing as divine-human communication?" He finds that some theologians would consider the very hyphen in his question a prideful impertinence.

"All statements about God are stammering attempts to express the unspeakable." How did the person affirming this arrive at the conclusion? And what pick-up is intended on the part of one hearing this? If answer be given, "Through revelation," then other questions follow. Why the revelation to a particular mind and not to others? If the favored one tries to tell others, how can they understand, not being "on the inside" of the speaker's experience? How help the communicatee approach a little nearer the stance of the revelatory experience himself? Again, he is told,

There is no general heading for God. God in particular has no "I" alongside of Himself. He is the "Thou" which is absolutely over against everything else, the "Thou" who cannot at the same time be on the same level with "me," "over-against" whom He stands.¹

How could the affirmer know, asks our student? Does God stand over against all "me's"? Do I have human company in this terrible alienation?

"God is pure negation," says Karl Barth in one context. He cannot be expressed truthfully in human terms, for He is other than all we can think. Through theology,

adds Emil Brunner, a person may know *about* God. God he can never know directly. Is the communicatee to conclude that he need think no more? Should he give up trying to seek to know? Brunner believes that God, working above time and unhindered above the laws of the world, is characterized by outgoing, pure activity, spontaneity, but that He is not passive, not recipient. There is something, then, of an iron curtain between God and His world.

The borderline which separates the Nature of God from all other forms of existence, from that which has been created, is not only a frontier line, it is a *closed frontier*, symbolized by the "mount . . . which burned with fire." God makes this borderline. He actively maintains it . . . He defends it against every infringement on the part of the arrogant creature.⁷

Barth speaks of the real dualism of God and His world: transcendent God, man in tragic existence, dark abyss between. God's relations with man and nature do not follow a pattern of continuity; God can break through into the temporal order in cataclysmic and miraculous fashion. Not *in* the process, He can enter as He pleases. The laws of growth are not His chosen ways of working.⁸

But our serious-minded young person has learned much of scientific findings about ways of growth. Who, then, did set these in motion? And toward what ends, if the cataclysmic be the divine method instead? What, also, of the anthropological question?

Man is sinner, inevitably, the student is told, making abortive efforts to transcend his finite limits . . . "to obscure his blindness by overestimating the degree of his sight and to obscure his insecurity by stretching his power beyond its limits."⁴

Must our young communicatee then pull in the antennae of his thought, develop thicker eyelids for his soul? And how, he asks a bit impertinently, does one who expresses a conclusion such as that, hold himself back from stretching his own power to

obscure *his* insecurity?

He searches further down theological paths asking if he can know God. No, he is told. There is no "natural" knowledge of God, no normal channel by which the Divine can communicate. Hence the mysterious act of grace, the triumphant victory of Christ, the breaking of the power of sin, the office of the "absolute Word."

How can our young person draw near to this God? He must not try to do so of his own accord, lest he fall into sinful self-assertion that is the very core of evil. "True faith," says Brunner, "is in no sense at my disposal or in my possession; it is God's free gift."⁵ Can our young person receive this communication with his *reason*? How can he test it for himself unless he uses reason? Is he to make this "wholly irrational" leap reasonably? Will he speak with others about it rationally (one cannot communicate with another irrationally, can he?)? What of the "feed-back" to himself regarding this experience (his self-transcendent awareness of himself having the experience and his verification in memory) if it is irrational in the first place? The only meaning, he is told, is that of the divine thought that holds the world together. Man need not prepare for spiritual experience, rather despair. Here is ultimate dialectic.

Revelation is such knowledge of the divine will as cannot be found through submersion in myself or in the secret of the world (i.e., by either thought or introspection, or the study of science and nature), but comes through an act of *communication*, an act of personal self-impartation from outside of one's own range, in which God gives us Himself.⁶

But the revelation of the Name of God of this self-sufficient isolation of the Self . . . Revelation means that this self-centered circle has broken down; the truth comes in its own way and in its own power, to you.⁷ It is not that YOU are the starting-point, and God is at the end, but that GOD is the starting-point, and YOU are the end of the movement.⁸

Thus the Word is given. According to Barth, "this one God acts. *He gives* H

Word. In His Word He gives His being. In His Word He works. In His Word He exists for the church."⁹

Further Observations Relevant to the Student's Questions

There appears little about "love" in writings of the orthodoxies old and new. God functions manward primarily as *will*. He speaks, acts, and discloses Himself as *will*. His *will* is fulfilled in love (but in this context, just what does "love" mean?)¹⁰

There is also stark individualism. Man's separateness from God evidently suggests an aloneness from others as well, although "man" as a generic term is often used, and "society" is spoken of as an entity, albeit a collective entity—but not a *fellowship*. The human matrix of interpersonal relationships is by-passed as if not existing, where transactions of the soul in its aloneness with God are thought to be the all.

Moral goodness? That is to be found in obedience to the will of God. Distinction should be made here. We do not obey God because He is good. We obey God *whatever* His character and *whatever* He wills. What lot then for man save despair—despair that is compounded by the fact that God presents an absolute ideal which cannot possibly be reached.¹¹ Therein the meaning of the Cross is supposedly evident (though our searching young student may interpose that the meaning is not clear to him), that from death alone is hope born.¹² From despair man is rescued by belief in the grace of God and restoration into fellowship with Him.¹³ In God is the only source of hope.¹⁴ The absolute moral law of love God has established, He himself does not have to live up to. God is said to be extremely jealous, objecting particularly to man's arrogant ways of attempting to perform functions He regards as particularly His.¹⁵ God's ways are not our ways.¹⁶ But how, asks the communicatee, can there be a moral (or immoral) concept apart from human relation-

ships in which "live" expression is given to the concept? If God is thus represented as maintaining carefully an *apartness*, how could one believe that what *appears* to him as communication God-initiated is not his own wishful, even prideful thinking? How could he have sufficient trust to receive *any* communication? And without a picture of God as embodying the utmost and best that man has ever dreamed in righteousness and moral ways in His relations with persons, what incentive to a mere person for seeking to establish righteousness and moral ways in the human arena?

Man, our student is told, is in the curious predicament that his reason has made of him a moral being, capable of choice, so that he cannot live the instinctive life of the animal without conflict. Yet his reason is his traitor because it leads him to self-centering and self-willing. This nature was given men by God, Who cannot be the author of evil. What, then, about man?

He stands at the juncture of nature and spirit . . . being both free and bound, both limited and limitless, . . . anxious. . . . Anxiety is the internal description of the state of temptation. . . . Yet anxiety is not sin . . . because it is the basis of all human creativity as well as the precondition of sin.¹⁷

When man engages in collective activity, thinks Niebuhr, he is overwhelmed by his moral inability. The goodness of the individual man disappears when he functions as a member of the group; because he succumbs to group loyalties, his individual moral sensibilities are numbed and the group becomes immoral.¹⁸ *Always?* Our thoughtful student remembers vesper hillsides at camp where his own faltering aspirations were touched to new flame, and the group spirit of worship deepened and strengthened his own experience and purpose. Must communication *in toto* be considered wrong? Man's propensity to seek communication with God—is that to be written off as prideful, and all group contagion as degrading? But what other instruments are given man

for relating with God and his fellows, and in what other matrices can there be work towards a Kingdom of God?

There is one ray of hope, our student is told. In God's act of redemption, after man declares complete surrender, there is partial escape from egocentricism within him . . . he can now approach issues in society with "non-defensive love."¹⁹ Does the communicatee have difficulty understanding how the negative principle of escape from egocentricism could in itself breed love—particularly love in such an advanced state as to be non-defensive? Next he must ask, How can a person approach *issues* with love? Is not love in its nature something personal, in a different key from issues?

Barth says that the Church has no connection with culture, Niebuhr that it would be "dangerous sentimentalism to think of victory over evil." Niebuhr feels that the Church has failed in its program to reckon with the proletarian movement, allowing its ethical conscience to be restricted to more immediate relationships to the neglect of wider problems. But in his own grappling with the wider problems he insists on coercion in moral control of intergroup relations, explaining that while this is in conflict with the religious ideal of love, it is necessary to political relations. But, our communicatee asks, do not relationships—in politics or church or anywhere—boil down to communication of meanings from one person to another? Why postulate an inevitable conflict? Who is left to be so moral as to be the one to use coercion? And what does coercion do to the spiritual capacities of the one using it as well as of those used against?

* * *

We pause in this dialogue. Orthodoxies, neo- and other, have spoken against ineffectiveness of liberalism: unrealistic view of human nature and society, optimistic evolutionary faith in the basic soundness of man and the Spencerian idea of inevitable prog-

ress, lack of God-centeredness. Yet the word liberal refers more to method than to any one set of conclusions. Stark tragedies of recent history have sloughed off shallow optimism. Man knows all too well the depths of evil and selfishness in him, and the spiralling of it in the world.

But wholesome awareness of dire need, and reverential restoration of God as center *do not necessarily carry with them also the supposed barriers to communication that orthodoxies have postulated*: God-man, man-man, God-man-man. Not minimizing man's sinfulness on the one hand and God's greatness on the other, do the strange iron curtains against living relationship necessarily follow?

In cultures of our world where words for Leader convey ideas of rigid and relentless authority and one-way orders *down* to the people, minds might be conditioned to regard God thus. In democracies, with people used to two-way and circular communication, the thought of God might be drawn into human analogies as Man Upstairs or as Member of the democratic group-process.²⁰ The orthodoxies do a service by pulling us back from anthropomorphizing. They restore perspective of God's majesty. They warn of pride's subtle by-paths. They call to a trust greater than reasoning can comprehend. Biblical meanings are given dimension in life once more.

These are healthy and communicable ideas, even therapeutic. But certain accretions have grown around these central ideas that would cut off communication at its nerve-centers. Surely these are not inevitable implications from faith, but maybe instead shadows from theologians' lack of communicability. Suppose our young man seeking a faith were to decide to launch forth with commitment upon the thought of God's greatness and man's utter need for Him. Could he not leave off the accretions and believe and act upon the possibility of divine-human as well as human-human and human-divine respon-

siveness?

These iron curtains make Christian education virtually impossible. How pass on the ideas save through crude dogma? But, as studies of learning prove today, dogma is one-way, and weak on pick-up. The orthodoxies, neo- and other, lack words or insights for childhood, and for growth.

Certainly we *are* finite. Human relations are indeed tainted with transiency. Only the "Thou" of God is complete. "O Thou Who changest not. . . ." But not in the mere fact of man's separation, his ex-istence or is-ness, is evil. Rather, might it not be that man has over-exulted in the dizziness of his freedom, encasing his own ego in a shell shutting out God and others? Thus he *chooses* to be unloving and his own self casts the shadow between him and God's revelation. In that is evil, but surely such evil is not God-created. The terrible accumulation of unloving acts and consequences visited upon generation after generation rolls up into what appears a demonic power of evil abroad in the world. But instances abound throughout history where Christian love, breathed in and through persons from Above (from where else might it come?) has melted away the evil and turned the erstwhile evil spirals into opposite, love-amplifying ones.

And is not our Bible itself evidence of two-way Communication? We trace the unfolding story of God's manward reach and of man's Godward reach, sensing that as people grew in their thought of God, ever a greater and more loving concept of His nature kept emerging. At times in the up-and-down story of the development of the chosen people, their own experiences with enemies or governments were "read into" God. But along would come prophets restoring perspective, and speaking forth from the *inner* level of awareness, letting the chips of former theological ideas fall where they may. We turn, then, from imprecatory psalms and passages where man's hatred of man (deliberately shutting of the man-

man and thus the man-God communication) makes him read his hate-feelings into his thought of God. We know this as a human-motivated act. More sensitive psalms and passages strike deep vibrations about God as steadfastly loving, caring for His children as a father taking Ephraim in his arms.

For the God of the Hebrews was eminently communicable! The divine was immanent, yet nonetheless majestic . . . man breathed the holy name if at all in a whisper, and wrote with no vowel signs to mar the reverential awe. Messages from Him came unsolicited into the human scene, and were received and interpreted. Abraham's hand was stayed from knifing his son, and then the concept of human personality as protected by the divine love and as sacred in His sight began to grow. "Signs" of the divine here abounded: Beth-el, a Spirit was here. "Thou hast inclined Thine ear." These people felt *heard* when they called upon Him. They felt searched and known by Him, even when afar off.

Jesus in His daily ways brought the communication-miracle nearer. When after much giving of His daily life, He was weary, He sought communion with the Father in solitude. So real did He feel the love of God towards Him that He used the sacred family-word: Father. The disciples, sensing perhaps dimly that something *happened* when Jesus prayed, begged to be taught ways to pray.

When asked about commandments—His ideas regarding moral law—Jesus repeated first the "great" one, revered of old in the Hebrew community: "love God." Nothing negative is here about breaking one's ego-encasement: that takes place as by-product when one loves. Love is the positive, vital force. In the very essence of this commandment is implication of a divine responsiveness to man's loving. Alongside is the other commandment: love for *neighbor* as for *self*. Thus the human circle is complete. In recent years, psychology and psychiatry have un-

derscored the subtle wisdom: that persons unloving to self tend to project their self-hate upon others; that persons accepting self, accept and show outgoing love to neighbor. The source of all love, we believe, is the Love-Energy of God.

When channels of love make possible two-way communication between God-and-man and man-and-man, then persons learn and grow. Creative ideas flower. The sharing of ideas through words, writing, pictures, and lives becomes more than dogmatic pronouncement—whether from pulpit, or professor's stand, or primary teacher's table. Group-contagion of experience can occur. The inner essence of theology, the glow of known awareness, can occur. Young minds and hearts reaching up with questions can be met in vicarious understanding by those older. In homes, churches, camps and campuses a sharing can take place regarding religion that can move naturally from the human level to prayer and back again. Love gives wings to meanings contained in the words used or hymns sung or pictures viewed, or in the Word. Questions can flow freely. Reason can thrust its light into dark corners, the very while the heart pulses with Presence-awareness. Reverence before the Transcendent One need not be lost, the very while discussions grapple vigorously with problems. Believing in the Love as well as the Righteousness of God, young persons become concerned to strive valiantly for social betterment. One deals with issues then, for love of God and neighbor, not some strange abstract love of issues. One goes to the Cross not merely to *receive* salvation for one's self (for one's stance is no longer crassly self-centered), but to be fitted to become instruments for redemptive grace to work creatively through one's own life in turn, as through Jesus' life. One does not stand facing the cross saying, "He did this for *me*," but rather stands alongside the Christ, facing forward in the same direction He is facing, asking one's self if one has the

courage and sufficient love likewise to forgive, and to move out among these people as He did daily, in warm, compassionate, joyous love?

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Early Jewish-Christian Writing

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AN examination of the Jewish Apocrypha, Pseudepigrapha, the Dead Sea Scrolls, and Pirke Aboth reveals features which apparently were prevalent in Judaism contemporary with early Christianity. When this is followed by an examination of early Christian literature, one finds that these Jewish features occur much more frequently in some works than in others. The inference is that documents and pericopes containing many Jewish features were probably Jewish-Christian in origin, i.e., written by Jewish-Christian authors. Careful reading of documents from the pens of gentile Christians, such as the Epistle of Barnabas and Justin's *First Apology* and *Dialogue with Trypho the Jew*, reveals that their authors accepted some Jewish ideas, but nevertheless avoided other Jewish ideas and attitudes. At times gentile Christians interpreted the Jewish Scriptures or applied Jewish ideas in ways which are not found in either the Jewish or the Jewish-Christian writings of that period. Thus the writings of the Jewish Christians of the first and second centuries possess certain characteristics which are relatively rare in the literature of the gentile Christians of the same period. After the middle of the second century the line of distinction becomes much less definite. After that date gentile Christians accepted more Jewish ideas, largely as the result of (1) the gradual acceptance of the authority of New Testament books and (2) the dwindling of the friction between Judaism and Christianity.

Some scholars believe that certain early Christian books, both within and without the New Testament, were written by Jewish Christians. Other scholars believe that the authors of some of these books were gentile Christians. How can we decide whether a Christian writer was Jewish or gentile? Are there some objective standards which can be set up as criteria?

This article seeks to determine those characteristics which will serve as criteria for distinguishing the background of the author of an early Christian book or pericope. The application of these criteria and the resulting recognition of the background of the author should facilitate our understanding of the documents.

There are two factors which make it difficult to distinguish between Jewish-Christian authors and gentile-Christian authors: (1) At times Hellenistic Jewish-Christian writings contain so many gentile ideas that they are very similar to gentile-Christian literature. (2) Some gentile-Christian authors incorporated Jewish source material into their works, e.g., the author of Barnabas employed the Two Ways document which was later attached to the end of his treatise. After proper allowance has been made for these difficulties, however, the prevalence in a document of certain features constitutes criteria for judging this matter. These characteristics can be arranged in three general categories: attitudes, literary features and ideas. No one of these criteria alone proves Jewish-Christian authorship, but the evidence is cumulative. Attitudes are more reliable guides than ideas. Since gentile Christians as well as Jewish Christians employed the Septuagint, quotations from that source are not considered to be evidence in them-

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selves, although the manner in which they are interpreted may be.

The strongest evidence of Jewish-Christian authorship is the presence of characteristic Jewish attitudes. One such attitude is that of high esteem for the Hebrew patriarchs. Josephus, Philo, the Pharisees, and the Essenes honored the patriarchs as exemplars who lived perfect lives and were in no need of the written Torah to guide them. The eleventh chapter of the Epistle to the Hebrews presents many patriarchs as exemplars of faith; the prophets are hardly mentioned, whereas eight patriarchs are discussed, each by name. On the other hand, the gentile Christian Justin discusses the patriarch Jacob, not as an exemplar to follow, but as a prophet of Christ and a typology of Christ.

A closely related attitude is the natural tendency of Jews to consider the patriarchs and other Hebrews of the past as their ancestors. This attitude customarily finds literary expression in the phrases "our father (name of the patriarch)," "our fathers," and "the fathers." Sirach (44:1-15) extols Hebrew ancestors from Enoch to Nehemiah and calls them, "our fathers." Pirke Aboth (5:4) refers to Moses' miracles in behalf of the Israelites as "ten wonders were wrought for our fathers in Egypt." The same Jewish document repeatedly speaks of "Abraham our father." Apparently the Samaritans shared a similar point of view, for in the Fourth Gospel the Samaritan woman employs the phrase, "our father Jacob." In contrast, the gentile Christian, Justin, calls the Hebrew patriarch, Judah, "the father of the Jews" and "the forefather (*propatōr*) of the Jews" (*I Apology* 32); he does not say, "our father Judah." He invariably refers to the ancient Hebrews as "the Jews," not as "our fathers."

In the New Testament we find Abraham spoken of as "our forefather" in Romans 4:1, and he is "our father" in Stephen's speech in Acts and in the *Benedictus* of

Zacharias in Luke. According to Mark when Jesus entered Jerusalem the people proclaimed, "Blessed is the coming kingdom of our father David." In Acts 4:25 the priests and elders also use the phrase, "our father David." Ancient Hebrew leaders are spoken of as "our fathers" or "the fathers" in Romans, I Cor. 10, in the speeches ascribed to Peter, Stephen, and Paul in Acts twice in Luke 1, and in Matt. 23:30 by the scribes and Pharisees. It occurs twice in the Fourth Gospel, once on the lips of the Samaritan woman and once on the lips of the Jewish people. All of these are Jewish-Christian traditions. In I Clement we find the expressions "our father Jacob," "our father Adam," and in reference to ancient Hebrews in general, "our fathers."

The gentile-Christian point of view appears in Luke 6:23 and 26 when the gentile Christian author has Jesus say of the Jews who persecute Christians that "their fathers persecuted the prophets and spoke well of false prophets. The expression "their fathers" does not occur in the New Testament in Jewish-Christian books. The phrase "your fathers" is not clear evidence. It occurs in a hostile sense once each in Matthew (23:32), Luke (11:47 f.) and John (6:49) in three separate traditions. Although "our fathers" occurs eight times in Stephen's speech, the phrase "your fathers" replaces twice in the last three verses. This suggests that the gentile author of Luke-Acts has added these last three verses.

A third attitude which serves as a criterion is the attitude toward Jews as a group and toward gentiles as a group. Gentile Christians often regarded Jews as distinct from Christians; "we" Christians are separate and "you" Jews are an inferior group. The hostility to specific Jewish sects in the Synoptics is replaced by hostility to "the Jews" in the Fourth Gospel, Epistle Barnabas, and Justin. Barnabas exhorts readers not to "be converted to *their* Law" (3:6), and states that "*they* were abominable

Mark 1:11, "done" by God, the Scripture concerning the Lord is "partly for Israel, partly for us" (5:2), and the covenant is not "theirs" but "ours" (4:6-7). Justin dogmatically claimed that his own arguments "are laid up in your Scriptures, or rather, not in yours but in ours, for we obey them, but you, when you read, do not understand their sense[!]" (*Dial.* 29:2). As a result of this hostile attitude to Jews as a whole, the placement upon the Jews of full responsibility for Jesus' death was very popular in gentile Christianity. This idea underlies the statement in Barnabas 5:11 that the Son of God came in the flesh in order to complete the total of the sins of those who persecuted his prophets. Justin tells Jews that Christ suffered whatever the men of *your race* inflicted on him" (*Dial.* 67:6), and in Justin's *First Apology* (35) we read, "Jesus Christ . . . was crucified by the Jews who spoke against him and denied that he is the Christ." On the other hand, the condemnation of Jews as a race and the placement upon them of complete responsibility for Jesus' crucifixion are not characteristic of Jewish-Christian writers.

As to the attitude toward gentiles, Jewish Christians, as well as other Jews, considered gentiles to be a distinct, inferior group. The examples in the New Testament are too numerous to list. Didache 1:3, like Matt. 5:47, selects gentiles as the group with low standards for a basis of comparison: Christians are urged to do better than gentiles, not better than Jews and gentiles. A characteristic Jewish-Christian view was that all gentiles abounded in sexual sins and idolatry, for example, in I Peter 4. In Jewish fashion the Doctrina and Didache forbid the gentile practices of magic and astrology. The assignment to gentiles of the sins of idolatry and of not knowing God are not necessarily Jewish or Jewish-Christian, however. Even Justin, a gentile Christian, accepts that description of gentiles. This notion is valuable in detecting gentile Chris-

tianity, for when a writer states that before conversion "we" did not know God and practiced idolatry, it is rather certain that he is a gentile Christian. If the document is written to those with these two traits, we may be sure that the readers are gentile Christians.

A second category of criteria consists of literary forms. There are certain literary practices which often occurred in Jewish and Jewish-Christian literature. These include vice and virtue lists which customarily included sexual sins and chastity, Semitic cognate constructions such as "the will of God wills" and "work the work of righteousness," series of ethical rules stated in negative form, the term *Gehenna*, and the Hebrew description of groups of people by the use of the term "sons" with the construct or genitive, for example, "sons of destruction" and "sons of lawlessness" in the Apocalypse of Peter.

The third category of criteria consists of the Jewish ideas which appear more frequently in the works of Jewish Christians than in those of gentile Christians. The presence of no single idea proves that the material is Jewish Christian, but when a considerable number of these features are found in a document, the evidence is very strong. This list is not presented as complete either in the number of ideas or the number of the sources given, but the selection is representative.

1. *Anger* against other men is denounced.¹
2. *Baptism* cleanses the participant.²
3. *Blasphemy* is opposed or is characteristic of the wicked.³
4. *Bless* God or His name.⁴
5. *Blessed* (fortunate) are some people, but woe to others.⁵
6. There are 3 *classes* in society: priests, Levites and laymen.⁶
7. *Confession* of sins (not confession of a person or a faith).⁷
8. "*Double*" employed with a bad connota-

- tion ("double heart," "double mind," "double tongue").⁸
9. God has *foreknowledge*.⁹
 10. *Humility* is emphasized.¹⁰
 11. *Hypocrisy* and hypocrites are denounced.¹¹
 12. *Idolatry* is opposed.¹²
 13. *Brotherly love* is emphasized.¹³
 14. *Man* is nothing and sinful; God is all.¹⁴
 15. *Name of God* is honored.¹⁵
 16. "*Neighbor*" and "*brother*" designate a member of one's religious group.¹⁶
 17. *Perfection* is required.¹⁷
 18. *Purity* (be clean; avoid defilement) is demanded.¹⁸
 19. *Repentance* is emphasized.¹⁹
 20. The members of the religious group should *reprove* and obey one another.²⁰
 21. The *rich* are denounced.²¹
 22. *Sexual sins* are condemned.²²
 23. Man has a *spirit* (not the Holy Spirit received at baptism).²³
 24. The verb "*to walk*" is used to describe a manner of life.²⁴
 25. Righteous living or one's religion is a "*way*," sometimes contrasted with a wicked "*way*."²⁵
 26. Compliance with God's *will* is stressed.²⁶
 27. *Wisdom* is emphasized as a virtue.²⁷
 28. Good *works* (righteous deeds, not miracles) are essential.²⁸

Knowledge of these characteristics is of value both for distinguishing Jewish-Christian authors and for understanding their writings. Recognition of the fact that a certain idea is Jewish and tends to be characteristic of early Jewish-Christian literature is an aid in recovering the meaning which that idea had for the author. Recognition of the fact that a document is Jewish-Christian in origin is a help in interpreting the document and in reconstructing the history of early Christianity.

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- ¹ Jewish literature: Sirach 1:22; 10:6; Test. Dan 3:4-4:5; IQS 4:3; 5:25.

Jewish-Christian author or pericope: Eph. 4:31-32; Jas. 1:19-20; I Clem. 13:1; Doctrina 3:2-3; 4:10.

² Jewish: Sib. Or. iv. 165 (?); CD 10:11-13; IQS 3:4-5, 9; 5:13-14; Josephus, *Antt.* xviii. 5. 2

Jewish-Christian: Heb. 10:22.

³ Jewish: I Enoch 91:7, 11; 94:9; 96:7; CD 5:11-12; 12:7; IQS 4:11.

Jewish-Christian: Rom. 2:24; I Tim. 6:1; Jas. 2:7; Rev. 2:9; 13:5-6; 16:9; Hermas, sim. ix. 18. 3; ix. 19. 3; Did. 3:6; Apoc. Pet. 22 and 28.

⁴ Jewish: Jub. 7:20; IQS 1:18-19; 9:26; 10:6, 13-14, 16; IQH 2:30; 11:6.

Jewish-Christian (*eulogēō* and cognates): Rom. 9:5; Jas. 3:9; I Pet. 1:3; Rev. 5:13; 7:12.

⁵ Jewish: II Baruch 10:6-7.

Jewish-Christian: Luke 6:20-26 (Q material); the Apocalypse.

⁶ Jewish: I Esd. 9:37; CD 3:21-4:4; 13:2-4; 14:3-4; IQS 2:19-21.

Jewish-Christian: I Clem. 40:5.

⁷ Jewish: Sirach 4:26; Pr. of Man. 8-13; Jub. 1:22; CD 9:13; 15:4-5; 20:27-30; IQS 1:24-26; Ps. Sol. 9:12.

Jewish-Christian: Mark 1:5 = Matt. 3:6; Jas. 5:16; I Clem. 51:3; 52:1-2; Did. 4:14; 14:1.

⁸ Jewish: Sirach 1:28; 5:14; 6:1; I Enoch 91:4; IQH 4.

Jewish-Christian: I Tim. 3:8; Jas. 1:8; 4:8; Doctrina 2:4; I Clem. 23:2; Hermas, vis. iii. 4. 3 etc.; Did. 2:4; 4:4; 5:1.

⁹ Jewish: Judith 9:5-6; Wisd. of Sol. 11:20; 12:10; 19:1; Asmp. M. 12:4-5; II Baruch 21:4-8; CD 2:7-9; Pirke Aboth (Danby's ed.) 3:19.

Jewish-Christian: Acts 2:23; Rom. 8:29; 11:2; I Pet. 1:2, 20.

¹⁰ Jewish: Sirach 3:17-20; 7:4-6; Test. Gad 5:3; Test. Joseph 10:2; IQS 2:24; 3:8; 4:3, 5; 5:3, 4; 8:2; 10:26; 11:1; Pirke Aboth 1:13; 4:4, 12; 5:2.

Jewish-Christian: Matt. 18:4 = Luke 14:11; 18:14; Rom. 12:16; II Cor. 7:6; 10:1; 11:7; Jas. 1:9-10; 4:10; I Pet. 3:8; 5:5-6; I Clem. 30:2, 48:6; Doctrina 3:9; Did. 3:9.

¹¹ Jewish: Sirach 1:29; 32:15; Ps. Sol. 4:7.

Jewish-Christian: Matt. 7:5 = Luke 6:42b; Mat. 6 and 23; Rom. 12:9; II Cor. 6:6; Gal. 2:13; Jas. 3:17; I Pet. 1:22; 2:1; Doctrina 4:12.

¹² Jewish: Judith 8:18-20; Wisd. of Sol. 13:1; Bel and Dragon; Aristas 134 and 137; Jerem. Sib. Or. iii. 276-277, 548, 586 ff.; 5 ff.; Jub. 12, 21, 22; Test. Naph. 3:3; Apoc. Abraham 1-8; II Enoch 2:2; 10:6; 66:1-5.

Jewish-Christian: Paul's letters; Acts 15:20; Pet. 4:3; Rev.; Hermas, sim. ix. 21. 3; Did. 3:6:3; Apoc. Pet. 33 (32 in A.-Nic. F.).

²² Jewish: Tobit 4:13; Jub. 7:20; 36:4, 8; Test. Sim. 4:7; Test. Reub. 6:9; Test. Zeb. 8:5; Test. Gad 6:1; CD 6:20-21; IQS 1:3-4, 9; 2:24-25; 10:26; Pirke Aboth 5:19; 6:1.

²³ Jewish-Christian: Rom. 12:10; I Thess. 4:9; Heb. 13:1; I Pet. 1:22; I Clem. 48:1; Doctrina 2:7 and Did. 2:7 (from the Jewish source, "Two Ways"). Cf. "beloved" in Jas. 1:16, 19; I Clem. 12:8; 21:1; etc.

²⁴ Jewish: Sirach 18:7-10; CD 2:20-21; 3:2-3, 11-12; IQS 11:8-10, 15, 20-22; II Baruch 48:14-15, 38; Pirke Aboth 4:4, 18, 29.

²⁵ Jewish-Christian: Rom. 3:9; 5:12; 9:20-21; I Cor. 3:7; II Cor. 3:5; Jas. 1:13-15; I Clem. 38:2.

²⁶ Jewish: Jub. 30:15; CD 15:1-3; 20:19-20; IQS 6:27; IQH 3, 11, 12; Ps. Sol. 6:7; II Baruch 5:1-2; Pirke Aboth 1:11; 2:16; 4:5; 5:11.

²⁷ Jewish-Christian: Matt. 6:9 = Luke 11:1; Rom. 2:24; 9:17; 15:9; Heb. 6:10; 13:15; Jas. 2:7; 5:10, 14; Rev. 11:18; 14:1; 15:4; I Clem. 45:7; Did. 8:2; 10:2, 3.

²⁸ Jewish: CD 7:1-2; 8:5-6; 9:3; IQS 2:25; 5:23-6:2; Pirke Aboth 2:10, 12; 5:7; 6:3.

²⁹ Jewish-Christian: Acts 7:27; Rom. 13:10; 15:2; Eph. 4:25; Heb. 8:11; Jas. 1:16, 19; 2:8; 4:11-12; 5:9; I Clem. 2:6; 37:1; 38:3; 41; 51:2; Doctrina 1:2; 2:7; 4:10; Did. 4:8; Apoc. Pet. 20. Cf. the "brotherhood" (*adelphotēs*) in I Pet. 2:17; 5:9; I Clem. 2:4.

³⁰ Jewish: Wisd. Sol. 15:3; CD 1:21; 2:15; 7:4-5; IQS 1:8, 13; 2:2; etc.

³¹ Jewish-Christian: Matt. 5:48 (Matt's. revision of the Q tradition in Luke 6:36); Phil. 3:12, 15; Heb. 5:8-9, 14; 6:1; 12:2, 23; 13:21; Jas. 1:4; I Pet. 1:13; 5:10; Did. 16:2.

³² Jewish: Jub. 7:20; CD 2:1; 5:11; 6:14-18; 7:3-4; etc.; IQS 3:4-5, 9; 4:10, 20-21; etc.; IQH 3 and 11; II Baruch 48:38; 54:5; 66:1-2.

³³ Jewish-Christian: Heb. 1:3; 7:26; 9:14, 23; 10:2; 12:15; Jas. 1:27; 4:8; I Pet. 1:4; I Clem. 29:1; 39:4-5; 45:7; 60:2; Did. 14:1; Apoc. Pet. 24 and 32.

³⁴ Jewish: Sirach 17:24-26; CD 4:2-3; 6:4-5; 8:16; 19:16; 20:17; IQS 10:20; IQH 2 and 9; Pirke Aboth 4:11, 17.

³⁵ Jewish-Christian: Acts 2:38; 3:19; 8:22; 17:30; 26:20 (J.-Chr. traditions); Heb. 6:1, 6; Rev. 2; 3:3, 19; 9:20-21; 16:9, 11; I Clem. 7:4-8:5; 57:1 Did. 10:6; 15:3.

³⁶ Jewish: Sirach 19:13-17; CD 7:2; 9:2-8; 20:16-17; IQS 5:23. Cf. II Baruch 46:5.

³⁷ Jewish-Christian: Eph. 5:21; I Tim. 5:20; II Tim. 4:2; Titus 1:13; 2:15. I Pet. 1:22? Cf. Heb. 13:7, 17; Phil. 2:12; Did. 4:3.

³⁸ Jewish: Sirach 13:2-8, 18-20; 31:5-7; I Enoch 94:8; 96:4; IQS 10:19.

³⁹ Jewish-Christian: Luke 6:24 (a Q tradition omitted in Matt.); Jas. 1:11; 2:6-7; 5:1-6; Rev. 3:17; Apoc. Pet. 30.

⁴⁰ Jewish: Sirach 23:18-27; Sib. Or. iii. 764; Jub. 7:20; 9:15; 20:4; 33:10-20; 41:26-27; Test. Jud. 15 and 18; Test. Reub. 4 and 6; Test. Sim. 5:3; CD 7:1-2.

⁴¹ Jewish-Christian: Heb. 12:16; 13:4; Jas. 4:4; I Pet. 2:11; 4:3; Doctrina 2:2; 5:1; Did. 2:2; 3:3; 5:1; Apoc. Pet. 24, 26, 32.

⁴² Jewish: I Enoch 13:6; 20:3; 41:8; 71:1; 98:7; Jub. 1:21, 23; CD 5:11; 7:3-4; 20:24-25; IQS 2:14, 20; 3:6-4:26; 5:20-26; etc.; IQH 3, 4, 7, 8, 12; Pirke Aboth 3:11; 4:1.

⁴³ Jewish-Christian: Rom. 1:9; 8:16; I Cor. 2:11; 5:3-4; Heb. 12:23; Jas. 4:5; I Pet. 3:4; I Clem. 59:3.

⁴⁴ Jewish: CD 1:11; 2:16-18; 12:20-22; 20:14-15, 29; IQS 1:8, 25; 2:2, 26; 3:9-10; etc.; II Baruch 14:5; 38:4; 48:38.

⁴⁵ Jewish-Christian: In many NT books—see a concordance; I Clem. 1:3; 3:4; 60:2.

⁴⁶ Jewish: I Enoch 82:4; 91:4; Test. Asher 1:3, 5; CD 1:9, 13; 2:6; 20:18; IQS 10:21; 11:11, 13, 17; II Baruch 44:3; 85:13; II Enoch 30:15; Pirke Aboth 2:1, 12-13; 6:4.

⁴⁷ Jewish-Christian: Matt. 21:32; Acts 22:4; 24:14, 22; I Cor. 12:31; Heb. 10:20; Jas. 5:20; Jude 11; I Clem. 35:5, 12; 36:1; Doctrina 1 and 5; Did. 1:1-2; 5:1; 6:1; Apoc. Pet. 22, 28, 34.

⁴⁸ Jewish: Test. Iss. 4:3; Test. Dan 6:6; Test. Naph. 3:1; CD 2:15; 3:15; IQS 9:13, 24; 11:17; IQH 10; Pirke Aboth 2:4; 5:20.

⁴⁹ Jewish-Christian: Matt. 6:10; Mark 3:35; Eph. 6:6; I Thess. 4:3; 5:18; Heb. 10:7-10; 13:21; I Pet. 2:15; 3:17; 4:2, 19; I John 2:17; I Clem. 9:1; 33:8; 34:5; 36:6; Did. 1:5.

⁵⁰ Jewish: Sirach 1:14, 16, 18, 20, 26; 4:11; etc.; I Baruch 3:9-4:4; CD 2:3; 12:20-22; IQS 4:22, 24; 11:1; IQH 7, 10, 11; II Baruch 28; 46:4; 61:4; 63:5; 66:2; Pirke Aboth 2:6, 7; 3:10; 4:1; 5:7; 6:3.

⁵¹ Jewish-Christian: Matt. 7:24-27; 25:1-13; Rom. 16:19; I Cor. 2:6-7; 4:10; Eph. 5:15; Col. 1:9; 4:5; Jas. 1:5; 3:13, 17; Rev. 13:18; 17:9; I Clem. 13:1; 38:2; 48:5.

⁵² Jewish: Sirach 16:14; Test. Jud. 20:3; Test. Naph. 2:10; Test. Reub. 4:1; CD 1:10; IQS 3:14; II Baruch 14:7, 12; 51:7; IV Ezra 7:77; 8:33; Ps. Sol. 9:9; Pirke Aboth 1:15, 17; 3:10, 18; 4:11.

⁵³ Jewish-Christian: Matt. 5:16; 16:27; Acts 9:36; 26:20; Rom. 13:3 (cf. 13:12); Eph. 2:10; I Tim. 2:10; 5:25; 6:18; II Tim. 3:17; Titus 2:7, 14; 3:8, 14; Heb. 6:10; 10:24; Jas. 1:22, 25, 27, 2:14-26; 3:13; 4:17; I Pet. 1:17; 2:12-15, 20; 3:10-12, 17; 4:19; I Clem. 30-34.

Forum

"THE GROUND OF BIBLICAL AUTHORITY: SIX THESES"— A RESPONSE

HOWARD R. BURKLE*

The January, 1956, edition of *The Journal of Bible and Religion* contains an article by Dr. Gordon Kaufman entitled "The Ground of Biblical Authority: Six Theses," which is so provocative in its analysis and so significant in its purport that it deserves some response. Dr. Kaufman's position is adumbrated in the "Six Theses."

(1) All men live under authority. (2) It is the acceptance of finite authorities that stultifies man's freedom . . . not the acceptance of the authority of God. (3) God makes himself known only through revelation. (4) Revelation can only be confessed, never proved. (5) For the Christian community, Jesus Christ is the revelation of God. (6) The Bible . . . is the locus of our encounter with Jesus Christ.

The correct notion of authority is crucial to the communication of the gospel and to all phases of its application. Inadequate conceptions of authority have haunted Christianity in the past, and sorely plague us in the present. Whitehead contends, with some justification, that Christianity has spent the last four centuries in a stubborn retreat before the advance of science, trying by authority to maintain some of the beliefs which cannot be held by reason. Dr. Kaufman's article is valuable in raising this question for discussion and in stating clearly and cogently several of the elements which are

central to an adequate Christian doctrine of authority. I find myself in agreement with the general outlines of his argument and with what is obviously its chief objective—to show that it is reasonable for man to acknowledge the sovereignty of God. However, I feel that Dr. Kaufman works with an ambiguous conception of authority and, as a result, misconstrues the essential meaning of God's claim upon man. Working with several quotations drawn from pivotal points in the first two theses, I will attempt to specify the difficulty as I see it, and to suggest an alternative interpretation of authority.

First we must see what Dr. Kaufman means by authority. He observes that "we constantly accept and live under authority from beyond ourselves" (p. 25). He illustrates this by referring to our obedience toward civil law, teachers, doctors and scientists, where acceptance of authorities is a daily and unquestioned fact; and he concludes that "almost all that we know we accept on authority at one or many levels" (p. 25). As he acknowledges almost immediately, this claim is likely to be challenged. "It might be objected that this acceptance of authority in thought is really voluntary, and for merely practical reasons, that in principle it could be at any point rejected, and we could think through these problems for ourselves if we wished to devote the time and effort to doing so" (p. 25). To this he replies "but this is simply not true" (p. 25). It is not true be-

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cause "the authority of the fundamental traditions of Western civilization about reality and value is completely overwhelming. . . . Thus, though we may reject authority at many particular points in life—and indeed *must*, if we are to be honest men, truly concerned with the pursuit of truth—each such rejection, however profound and far-reaching it may be, itself presupposes the acceptance of a wide network of ideas, values, attitudes, etc., which we accept without question, which we accept simply on authority and which seem to us to be so obviously true and right that to question them seems absurd" (p. 25).

These quotations indicate two lines of defense for the contention that man must use authority, and two analogues by which we are to understand what authority means. There is, first, the appeal to the expert; second, the dependence on cultural assumptions. This apparently implies that authority is the forced acceptance of rules, information, value norms and epistemological postulates. I should like to argue that these considerations do not show that man must rely on authority, but simply that man is finite, and as such must rely upon other finite beings in order to exist. In the case of the expert, our knowledge and power are so limited that in many instances we must accept information from others or submit to the governance of others. In the matter of cultural traditions, we see that in order to think at all we must start with some postulates; and that to exist at all we must accept the values and customs of some finite situation. All this simply points to the fact that man is finite, and thus must accept something from beyond himself. It does not show that man must accept whatever is offered, nor that when he accepts he must do so on authority. Let us grant that man must begin with a *given*: a reality which he assumes to be there, a certain conception of this reality, which he has learned from his culture. But let us note that since cultural

and epistemological assumptions are inevitable conditions of human existence, they are not, as such, accepted at all—on authority or any other grounds. They simply constitute part of what man is. They may be recognized and analyzed, opposed or endorsed; and if endorsed, this may be through authority. Presumably something of this sort is happening when Dr. Kaufman rises above Western traditions so as to recognize them; and presumably something of this sort occurs whenever the assumptions of a period are so questioned that they fall and give way to those of a new age. In any event, it is difficult to see that the case for divine authority can be based upon man's "unquestioning acceptance" of conditions from beyond himself.

A more precise definition of authority may help to clarify the issue. I submit that authority is a method for determining truth and value, in which man accepts statements or commands communicated to him through an intermediary from some source which the recipient cannot or will not face directly. There must be three terms: source, intermediary and recipient. The recipient must possess the capacity, at least in principle, to decide whether he will accept the mediation. Authority is comparable to other methods for acquiring information, such as empiricism, rationalism, intuition; and with other methods for testing data, such as coherence, correspondence, pragmatism. In all of these methods there is something making its claim on the knower, a knower who is responding, and a method for interpreting and validating the information.

Perhaps this will make it clear that there is a difference between saying that God is our authority (the source of truth) and saying that God must be known through authority (the method which accepts mediation). One may acknowledge the former without conceding the latter unless it is shown that the former somehow entails the latter. Dr. Kaufman has not kept these elements dis-

tinguished. At different points he uses authority to designate the source, the intermediary, the acceptance of what cannot be rejected, the acceptance of what can but should not be rejected. In spite of this ambiguity, however, it is clear that Dr. Kaufman is really concerned with the authoritative claim of God upon man. Our task, then, is to ask whether authority is the method by which we should respond to this claim. It seems to me that authority is the one method which a Christian should not employ.

If we observe carefully what is involved in the appeal to the authority of the expert, we can begin to see why authority is inadmissible in our relation to God. When the physician tells me that I am allergic to milk, I take for granted his specialized knowledge, experience and skill, and I permit him to stand between me and the medical data. Here authority is clearly a method which I adopt to determine the truth about my health. I utilize an intermediary to tell me about a matter which I am not inclined, qualified, or otherwise able to determine for myself. Notice, however, I am asking him to do something for me which under other conditions I might do for myself; I am delegating to him a task which I am not obligated to perform for myself. Is this the sort of approach we should use in religion? Should we accept the truth from another finite being, even one whose finitude is in some respect less restricted than our own? What is the method of the expert? It is not authority. Although we may say that the data make an "authoritative" claim upon his mind, or that he is so skillful as to be an "authority" in his field, nonetheless, we know that he is using reasonable methods, that he is confronting the data directly and offering a finite diagnosis. Such an appeal need not be rejected in ordinary activities because we all recognize that this is simply a collaboration of finite beings in a search for truths which we are not obligated to face individually. Can we say this about our relation to God?

Not unless we are willing to place some finite being—church, book, man—between us and the divine reality. Not unless we are willing to transfer our primary spiritual responsibility to someone else.

Suppose that we do this. When we place some finite thing between ourselves and God, we are faced with a dilemma: either we know that the intermediary communicates the divine truth, or we do not know this. If we do not know it, we will either circumvent the mediator, in which case we abandon authority; or we will submit to the mediator, in which case we must (since it stands for God) concede it an absolute hold upon us. This is a deed which, as Dr. Kaufman warns more than once, is the absolutizing of a finite, the very rejection of the authority of God. If we do know that the authority mediates God to us truly, we could know this only from God himself, in which case we have transcended the authority. Therefore, when the authority which claims us is absolute, that is, is God, the mediating term in the normal authority-relation must either be abandoned or absolutized. Thus, authority either cannot or must not be used.

Dr. Kaufman indicates that he is aware of these difficulties when he says "that there is a kind of critical attitude that emerges from the very heart of Christian faith itself, and that is the attitude that is wary of every finite or limited claim to authority" (p. 26). But is he aware of how easily we fall victim to this danger when we insist upon authority? We need to recognize that the critical attitude does not merely emerge from the heart of Christian faith; it is part of the very essence of faith. Man is a questioning being; his trust, the positive movement of faith, is always partly constituted by the negative or questioning element. Faith cannot exist unless it is continually selecting and interpreting, continually pulling back and sloughing error. Faith cannot be a *finite* response to the infinite truth unless it is perpetually ne-

gating everything finite—including its own conceptions of God's truth and goodness.

Dr. Kaufman is aware of the approach suggested here; in fact, as I understand it, he is attempting to establish just such a position. But he insists upon retaining authority. "What then of the authority of God? Ought it to be questioned and even rejected also? Such questions as these only reveal a misunderstanding of what is meant when it is said that God is finally the only authority that can be accepted. For God, by definition, is final and complete reality, final and complete truth, final and complete goodness" (p. 26). Yes, by definition God is this. But what man *knows* that the definition describes a reality? What man possesses a final and complete comprehension of this? Thus we come to the heart of the matter. There is indeed a misunderstanding; but where does it lie? I think that it lies in the appeal to the method of authority, which beguiles us into thinking that we have hold of the truth simply because we have acknowledged the right of God to be our authority. Dr. Kaufman asks those who would deny God's authority "From what standpoint, then, can the authority of God be questioned?" (p. 26). The answer is: from what standpoint must it *not* be questioned? We cannot simply assume that God exists, that He speaks to us, and that we understand Him. This is precisely what is at stake when we think that God has addressed us. How tempting it is to stabilize just one little matter, to say that there is one thing which we can know certainly, to say absolutely that God is our authority. The minute we utter this we have absolutized our own understanding and placed it as the mediator between ourselves and God. Has Dr. Kaufman introduced some finite mediator which he thinks gives us the right to do this? Yes, in the first two theses he is anticipating the third thesis, where he appeals to Jesus, the man in whom the infinite God makes final and complete truth available. It is for the

sake of this authority that the earlier cases of authority were introduced as analogues. But here the case for authority as a method collapses, and the subtle absolutizing of our own certainty about God is uncovered for what it is. The essential quality of the mediatorship of Jesus Christ is that he points beyond himself. He is that mediator who elicits and orients our search, transforms our powers of response; but who then negates his own mediation by carrying us through himself into the very presence of Him who sent him. Jesus Christ is not, except in a preliminary way, one who stands between us and God. He is that one in whom God and man meet; he is that one through whom all men may receive the reality of God in direct encounter. "Why callest thou me good? There is none good but God." Accept the authority of Jesus Christ and you learn that authority dissolves. Because God confronts us directly, the questioning, the wariness, begin in earnest; but paradoxically, because God confronts us directly the attraction of authority as a method assumes its most seductive power. Having met with what we think is God Himself, we are inclined in our return to more normal moments to relax and absolutize the experience. We mistake our conviction that God is our authority for the certainty that what we have learned of Him is authoritative. This cannot be if He is by definition final and complete truth. He is that one authority who will not claim us by authority. He summons us to the most intense questioning; calls us again and again into His presence; opens before us truths which we can never encompass; confronts us immediately, so that all mediators are repudiated except that mediator, Jesus Christ, who in his transparency brings God directly upon us. As Dr. Kaufman comments, "every authority must be questioned—in the name of God." Yes, and we need to add: even what we think is the authority of God must be questioned—in the name of human finitude.

What, then, is the authority of God to be denied? On the contrary, we are laying down the conditions by which it can be affirmed without idolatry. We must see first that the most subtle of all denials of God's true authority is to say that man apprehends Him as an authority—whether in Bible, church or human spirit. We must see that God is our Lord, our Sovereign, but not our authority. But if the Sovereign does not speak authoritatively, how are we to avoid sheer relativism, total doubt, moral chaos? This is what the authoritarian is certain to ask. But could there be a clearer indication than this that the authoritarian does not really trust God? Is the only alternative to certainty, pure uncertainty? Are we so lacking in faith that we insist that God declare Himself absolutely? I doubt that the dangers of relativism are so great as they may seem. If in our relativity we remain conscious of our finitude, we are not likely to be involved in disastrous clashes of conviction, nor lost in wildernesses of doubt. Rather we will find an unaccustomed variety and richness; we will find our minds expanding and our spirits deepening as we discover truth for ourselves, and learn of it from the differing perspectives of others. It is not being relative which threatens us, but those relative beings which pose as absolutes. The fear of facing life without certainty is part of the radical human temptation; the "original rebellion" is precisely our demand to know good and evil. This desire is en-

acted and becomes entrenched in habit. We cannot bear to be without certainty because we lack perfect trust in our Sovereign; we eschew merely relative knowledge because we fear making choices for which we alone are responsible; we plead for God's authority because we are used to grasping at finite things for security. But if we really believe that an absolute standard of truth and good underlies the creation and surrounds us lovingly in every choice, we can forgo authority. We can trust Him to support us with whatever enlightenment we need to become human beings worthy of sonship with Him. Since we see through a glass darkly, we will profoundly need prayer, worship and church associations; but because *He* is our Lord, we will not demand from these sources more assurance than they can give.

This view of God's authority implies a conception of human existence which differs from the usual authoritarian view. Life is primarily a doing, an adventure; and the human adventure is itself an end, as well as a means to God's ends. However valuable the vision of God may be, for the present it is not our chief goal. We are created to face this life as it is, and to be what we are. Thus, the most obedient response to God is to accept the conditions of the life which He has given us. We live without authority. We endure the doubt, the risk, the pain of finite agents who act beneath the imperative of eternity.

CAN'T THE GOODNESS OF GOD BE MORE EMPIRICALLY GROUNDED?

DARYL E. WILLIAMS*

I

I was immediately intrigued with Peter A. Bertocci's article, "Can the Goodness of God Be Empirically Grounded?" in the April issue of JBR for two reasons: I am fond of the subject and I have been confused by Bertocci's past assertions in this area. On the latter score it seems to me that Bertocci's article may be a thrust forward, and in view of the importance of the whole matter that the major issues involved ought to be very consciously exposed.

A statement at once must be made about my knowledge of Bertocci. I have not had the privilege of meeting and conversing with him. I have not even been able to discuss this matter with past students of his. My understanding of his outlook, therefore, rests on the reading of the April article, plus study of his views expressed in the article "An Empirical Critique of the Moral Argument for God" in the *Journal of Religion*, Vol. 18, 1938, plus study of his two books, *The Empirical Argument for God in Late British Thought* and *Introduction to the Philosophy of Religion*.

This article will first agree with the central thrust of Bertocci's April article. Then it will raise the question as to how far Bertocci would agree with a solid statement of the moral argument for God. Finally, some key issues in the whole search will be exposed.

II

Bertocci's thesis that one can start with the

general assumption of the existence of God and still to some extent capture an empirical mood with regard to his goodness is not to be refuted here. Neither is his method of total coherence. And certainly I agree that in order to achieve total coherence all evidence must be allowed. Most especially the data of human moral experience must be considered if we are to speak intelligibly of the "goodness" of God. Therefore, Bertocci is on firm ground when he intimately relates a theory of the good life for man and a theory about God's loving concern for man.

Now are not Bertocci's many fine statements in his April article but a reintroduction of the essence of the moral argument for God? But had he not formerly rejected the moral argument?—or had he rejected only a partial form of the argument? Is he (and was he to a certain extent in links three to five in his wider teleological argument presented in his *Introduction to the Philosophy of Religion*) still arguing with himself about the argument? Can not the area of man's moral experience be examined quite distinctly apart from a search for general teleology? And is it possible that this moral argument can itself be widened and deepened so that in the end its contribution will be much sharper and our understanding of God's purpose and goodness will be more indicative? I believe that at least the last two questions should be answered in the affirmative.

To support my conviction, may I outline what I would take to be a valid approach to the moral argument as follows: The moral argument for God suggests that a broadly rational examination of man's moral experience may bear insistently upon an interpretation of reality which cannot avoid an affirmation of a loving God. Historical groundwork for this examination within our

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western tradition would involve the thinking of the Hebrew prophets, Hesiod and the Greek dramatists, Plato, Augustine, Butler and Rousseau before Kant. Then the argument, after being clearly identified by Kant, would need to be traced through the efforts of Martineau, Rashdall, Pringle-Pattison, Sorley, Balfour, Webb, Taylor, Baillie and subsequent commentators. On the basis of the full savoring of at least these, the argument would emerge as discernment of ultimate purpose in the persistent pairing of inner and outer aspects of moral experience. On the inner, motive side of conduct man experiences a restless sense of obligation. On the outer, consequence side of conduct man experiences a stratified, help-imposing order. The combination of these two drives toward moral achievement in and through a society of communing spirits discloses divine will. Full rationality in the understanding of moral experience involves the appreciation of order toward goodness.

I believe that the triangular or three-pronged base of the argument is important. The full impact comes from the combination of duty, moral norm and character. An appetite is supplied with food which results in growth. The reverence attached to the consciousness of duty, the passion with which men are drawn to worthy content, the justification intrinsic in sharing achievement, all together offer a weight of evidence for the acknowledgement of divine presence.

Has Bertocci been moving away from the very cautious approach of F. R. Tennant and toward such a more contributing interpretation of moral experience? Would he accept a winnowed and potent form of argument? The evidence which I have is incomplete and at times contradictory. My interpretation of that evidence must be conjectural and distressingly sketchy.

III

In *The Empirical Argument for God in Late British Thought*, Bertocci begins with

a frank recognition that the "ought" of moral obligation is irreducible, but persists in denying any valid cognitive content to this experience. Man's feeling of ought

"is a peculiar kind of compulsion rather than a cognition, though it may be accompanied by cognition. For, of course, we never experience 'ought' apart from a specific object . . . yet the 'ought' itself is in no way a perception or intuition of a 'this' or object. And our contention, therefore, is that what makes an experience moral is not the cognition of some unique moral object, irreducible to desire, but the presence of this *cognitively innocent* feeling of 'ought.' The 'ought' is a compulsion to action . . . is *sui generis*."

In this Bertocci is not merely anxious to preserve the strength of duty; he seems more concerned with rejecting all epistemological content in moral action. Moral obligation is, to be sure, "a compulsion or obligation to will the Good to the best of one's ability in the given situation. Moral obligation, as such, means 'I must do what I consider good'; it is not a knowing of the Good."² The reader becomes interested in how Bertocci conceives "the Good" to be discovered.

The answer seems to be that there is no such thing, or at least if there were man would not know it. Man "cannot know the Good apart from experiencing hypothetical goods from which he projects his ideal."³ Man creates the Good, and that perhaps without standard and model. "Value is constituted by the interest of mind in an object or action. The 'ought' is harnessed to none other than objects of desire or value—claims when these are coherently organized."⁴ To the very natural question as to where to gain a norm or standard to judge among objects of desire, Bertocci answers

"a reasonable person, desiring to live, finds the realization of certain desires preferable to other desires because they give greater and more permanent satisfaction. . . . The objects of desire may range from sensuous pleasure to self-sacrifice, but the experience of these by the individual desiring them constitutes the data of ethics. The coherent systematization of these experiences of desired objects establishes the nature of the Good."⁵

This Good, it seems, never becomes fixed; it changes with the individual's and race's experience with what satisfies. The Good, to sum up, Bertocci defines "in terms of satisfactions of desire coherently organized, but the obligation to the Good is a *sui generis* experience of the self evoked by whatever the intellect judges to be good. In this way the authority of the Good is not reduced to desire, although the Good is."⁶

This is a rather dubious picture. The alternative would be to gracefully admit both a world of nature and a world of values, interrelated in themselves and in man, with which man interacts to discover and further the concretion of that which a living God wills. An Objectivity of moral values, even when employing a capital "O," which is not truly objective, is very vulnerable. One suspects that either Bertocci does not have objectivity or that he introduces it surreptitiously somehow. Bertocci states that "a preference for another value over a present one . . . is the result of a conceptual idealization based upon present and past experiences of value."⁷ Just what can a *bare* "conceptual idealization" provide in the way of a standard, particularly when "based upon present and past experiences of value" which, upon Bertocci's own admission, may never be twice the same? The conclusion almost seems inevitable that Bertocci unconsciously introduces an objective value-norm at sundry points.⁸

Little is gained by stating that a reasonable person, "desiring to live," prefers some desires to others on the basis of their giving more permanent satisfaction, unless the desire to live has more hidden in it than mere self-preservation. The crucial point is not desire to live, but to live better, and the willingness to die, if necessary, for the values that distinguish levels of life. Satisfaction and dissatisfaction must also be based on something other than the "ought," which furnishes nothing but pure drive. A simple

response to compulsion would scarcely result in any large sense of achievement. It might simply scatter a man in all directions. Bertocci has no right to say that "the authority of the Good is not reduced to desire, although the Good is." There is no tangible connection between "authority" and "Good" in his system. Obligation is barren unto itself, and if the intellect is stirred up by obligation to produce a good, that still doesn't explain that production or commit the self to follow any particular definition of the desirable.

It almost seems as though, outwardly at least, Bertocci is stuck with an unhappy Kantian kind of distance between God and the moral struggle. God enters the picture for Bertocci only when his "Objectivity" of values, created out of the idealization of experience, is explained. This demands "the hypothesis of a good God who willed their possibility in his initial creation of the world and man."⁹ Valuational judgments, which are the joint-products of man and the world in interaction, require a God, not to explain them, but to account for their potential presence. God is in no degree, apparently, immanent in any basis for moral choice; he simply must be posited to account for the possibility of that choice. This is almost like saying that a man and woman have the desire and equipment to beget a child, but that creative force of a universal nature is not in that desire and equipment, is only in the picture in their vague possibility.

Bertocci identifies the traditional moral argument with the contention that God must be the home for or source of a realm of ideals which man thinks he intuitively and copies in his own moral endeavor. Such a contention is set forth, he feels, to explain moral attainment and progress. In contrast, Bertocci contends that

"if the Good is the Good *for man* it is impossible to see how the Good (whose existence *depends upon* man's realization of it and only his) can be metaphysically objective, independent of man and yet valid for him."¹⁰

Now may not a man and woman will to have a child and in one sense the child's existence depend solely upon their mutuality of will, yet in another sense the child could never be without the implanted urge and given tools with which to work? There is, in fact, the familiar trilogy of urge to do something, the something to do, the justifiable result.

In Bertocci's *Introduction to the Philosophy of Religion*, he presents quite a detailed form of the customary moral argument for God.¹¹ He attacks, however, only one part of it.¹² In spite of the centrality of the goodness of the world for Bertocci's own positive argument, he still vehemently argues against any clear-cut objectivity of moral values. He criticizes the objectivist because he identifies him with the intuitionist and says:

"Our point then: even if there were an intuition of values made possible by a specific moral consciousness, there would still have to be the process of rational reflection in the presence of conflict and competition among values. We are proposing that the coherent organization of value-claims, in the light of all the knowledge we have, can lead us to hypotheses about true-value which are relevant to human existence *because true-values come to life in the very struggle of human beings to sort out their experiences and to live up to the obligation to the best they know at every stage in their development.*"¹³

One wonders why Bertocci did not write "because true-values come to *light* in life" and hence frankly admit the possibility of objective value norms. For here as in many other places he seems to be objecting not to independent values, but only to a complete intuition of a rigid realm of perfection. Need the statement that man "cannot know the Good apart from experiencing hypothetical goods" mean anything more than that man's grasp of God's will is imperfect and incomplete? For unless some glimpse of God's structured intent is possible, it is hard to make moral sense out of Bertocci's moral man. In fact, Bertocci himself repeatedly lists a series of value-possibilities which are

"made" by man only because he is in a certain kind of world. He is, indeed, lilted in his expression of man's creative possibility, and describes it adequately by reintroducing the very core of the contention for the objectivity of moral values in the nature and purpose of God for man.

In his April article Bertocci says: "Man finds himself enjoying and suffering what he does because he has a nature whose potentialities-for-value-and-disvalue he did not create any more than he created the possibilities for value and disvalue in the nurturant and resistant environment." Has not Bertocci reached a point in his thinking where he can admit a wider moral argument and thus deepen the whole understanding of God's goodness? I wonder if Bertocci has not in the past found himself reluctant to give up a theory which does not account for all the facts in the interest of explaining some of them, i.e., man's moral strife and appropriation of value understanding. This reluctance may fail to explain fully even man's creativity and, in addition, cause inconsistency and somewhat loose and dangerous insinuations.

IV

Perhaps the issues in this matter can be reviewed and extended best in a short space by suggestively listing them. In these, of course, we transcend any one man's theory.

1. Cannot we insist upon a total coherence within empiricism when we attempt to ground the goodness of God? If so, we need then, do we not, to look at all facets of man's moral experience and to look at them in their interrelated support.

2. Therefore, may we not say that man's very nature is "loaded" by the creative force of the universe? Man is initially inclined toward the acceptance of the good. This evidence has led some thinkers, e.g., Martineau and Webb, rather directly to a conclusion about God. Not apart from but in moral dis-

cernment there is revealed an inclination prior to or transcendent of moral experience. There is an ought, a sense of duty—with its negative mood of restraint, its positive mood of aspiration, its universality and unconditionality of principle—which can only be explained as authoritative for man if it comes in part from more than man. Man is restlessly, wilfully hungry. Has not God thus suggested?

3. Also, may we not admit transcendent suggestion in moral definition? Now perhaps we have been dominated by the eye-analogy, by the notion that our moral knowledge is stimulated by as rigid a moral realm as the natural realm of chairs and tables and stones. But while the moral realm may not be as rigid as the natural realm it need lack nothing of its reality. Doesn't God, in consistent and intelligent fashion, present a Good which is morally attractive? A moral value scale may be a feeble attempt on man's part to catalogue God's good purpose for us. Yet do we not need to recognize and protect God's presence in order to understand our striving? Cannot we understand small value-intuitions and coherent, inferential value judgment as response to his structured will? Cannot we believe that we are like God in some small respect and can hence see his model for us in his qualitative dimension? If we cannot thus conclude, how are we to understand "co-making factors in the total environment" or even be sure that we are ever avoiding a sheer temporary instrumentalism in our behavior?

4. How do we know that finite moral agents have cosmic status unless we grant cosmic status to the kind of life we emulate? Why not take seriously the possibility that the universe is completely uninterested in finite moral endeavor? Then would not this preferential sentiment bound up within our personality be what C. C. J. Webb called it—an "embarrassment" which is inexplicable? And without a value-scale to measure man's effort, would not "growth" become

change and change become nothing? If love, justice, loyalty, and courage—which man finds meaningful in his experience—are not meaningful outside man's experience, they are really not possible in any lasting qualitative sense. A man may produce *his* values, but not his *values*. He may become of ultimate value as he becomes a conscious co-creator with others on significant levels. All human love—for self and for others—takes place within the context of response to cosmic love. "We love, because he first loved us." Therefore when we say that nature reaches a new high in one of us, we are saying, are we not?, that nature reaches a new high *in one of us*.

5. In other words, need the epistemological problem of knowing values unnecessarily confuse us? When we say that we "intuit" tentative little pieces of value-insight, we are thus admitting that we do not simply experimentally produce them. When we say that these values are at home in God's mind, we are yielding to the inevitable transcendence of the situation. When we say that value-incarnation is a part of God's purpose, we are making the kind of inference which we claim to be perfectly legitimate as we advance from pieces of order to a conclusion about the operation of the universe in general. In fact, if God does not know the general value-possibilities before they become in us specific value-actualities, then indeed are we in a state of confusion. If God does not know truth and beauty and goodness long before I know them—and anticipate my knowledge of them as he would be able to anticipate every shade of my experience of a blue book—then indeed is he less than Creator.

6. In that case, is God not also less than good? God is not fully intelligent, if he is not fully good; he is not fully good, if he is not fully intelligent. To say that the real creativity of man need involve real creativity of value degree for God is going too far. To say that nature and man in interaction ex-

tends nature in a way of which there was no inkling, is to say that "intelligence" and "moral will" can be applied to God only very indirectly. God provides the "situation" for the meeting of man's feeling of obligation with the world. But why? Why does he provide a compulsion in man if the compulsion carries no kind of goal and there is no end outside of compulsion except as man fashions it out of moral darkness? What meaning can be attached to a hope which God entertains with reference to man's stature if God is blind to qualitative direction? To what is man moving, how can he chart a path and how can he walk on that path unless in response to a God who lures with love, loves with lure?

In the final analysis these issues may all be reduced to some such statement as this: On the basis of a full understanding of human moral experience, (1) what are our capacities? (2) how much must we conclude about what God knows and wills about these capacities? (3) how can we re-

tain, express, and consummate our creative status? A blending of the answers to these questions can give us some solid basis for positing and fathoming God's goodness as it bears on us. Until we deal adequately with our empiricism within moral experience, with our total coherence within that empiricism, with our transcendent understanding of our own goodness—our understanding of God's goodness is on shaky ground.

REFERENCES

- ¹ P. 147.
- ² P. 148.
- ³ P. 176.
- ⁴ P. 150.
- ⁵ P. 151.
- ⁶ *Ibid.*
- ⁷ P. 154.
- ⁸ E.g., see pp. 178-179; 259.
- ⁹ P. 191.
- ¹⁰ P. 177.
- ¹¹ Pp. 286-300.
- ¹² Pp. 300-303.
- ¹³ P. 262.

Research Abstracts

SOCIOLOGY OF RELIGION (1956-1957)

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Following is but a sampling of current work which has bearing in the fields of Sociology and Religion.

I. GENERAL SOURCE MATERIALS

Problems of Communism. U.S.I. Information Agency, 1776 Pennsylvania Avenue, N.W., Washington 25. This is described as a "bi-monthly publication. Its purpose is to provide analyses and the significant background information on various aspects of world Communism today, with particular emphasis on the policies and gains of the Soviet Union and Communist China."

Deutsche Literaturzeitung, Deutsche Akademie der Wissenschaften, Berlin. A review of scholarly materials in a wide range of fields of Philosophy and *Religionsgeschichte* through medicine and chemistry.

American Documentation, a quarterly review of "ideas, techniques, problems and achievements in documentation." Inter-science Publishers, 250 Fifth Avenue, N. Y. 1. The April, 1957 issue has, for example, the second of two articles by Elizabeth Beyerly, describing the availability of science materials between the Soviet Union and the West.

The American Ecclesiastical Review, a quarterly of the Catholic University of America Press, Washington 17, provides Roman Catholic articles on worship and liturgy, with a section on, "Answers to Questions" regarding Catholic worship and doctrine.

Religious Education, LII, 3 (May-June 1957) contains abstracts of doctoral dissertations in religious education written in the United States during 1955-56. Other surveys of materials are contained in this issue.

Research Work Published in Sweden, Stockholm, contains lists covering a wide range of fields including Theology and Sociology.

Social Justice Review, St. Louis, Mo., is the monthly journal of Catholic Social Action published by the Catholic Central Union.

Social Action, N. Y., is a Protestant magazine focused upon social issues published by Social Action Commissions of the recently formed United Church of Christ (Congregational-Christian and Evangelical & Reformed Churches).

Social Problems, Waltham, Mass., 4, 1 (July, 1956) is a special issue devoted to medical sociology wherein many issues important to the Sociology of Religion are treated.

Sociologus, 5, 1 (New 1955 Series) contains a summary by Von K. Valentin Müller of the theory and program of "Das Institut für empirische Soziologie Hannover-Bamberg—ein 'Fluchtlingsbetrieb der Wissenschaft'."

Soviet Literature, Moscow, provides, in English, a monthly review of contemporary Soviet writing.

Soviet Studies, Oxford, is a quarterly review of Social and Economic Institutions in the U.S.S.R., edited on behalf of the department of the University of Glasgow responsible for making these studies.

The May, 1957 Issue of *Current History*, 32, 189 is devoted to "Integration: The South's Historic Problem," with a number of significant historical and contemporary articles on the problem.

The Institute of International Studies, University of California, issues a monograph series, *Indian Press Digests*. The July, 1956 issue treats, for example, "Indian Approaches to a Socialist Society." This publication provides valuable current source material from this important Asian country.

Current Sociology (La Sociologie Contemporaine) V, 1 (1956), published by UNESCO, contains a "trend report and bibliography" edited by Gabriel LaBras. With materials in both French and English, this provides probably the most extensive summary of materials in this field now available. There is an excellent schematization for organizing the material.

The May, 1957 (LXII, 6) issue of "The American Journal of Sociology" contains a list of higher degrees in Sociology conferred in 1955. The July, 1957 (LXIII, 1) volume lists 1956 higher degrees

in sociology, and doctoral dissertations in progress in 1956.

The May, 1957 (LXII, 6) issue of "*The American Journal of Sociology*," contains a rather extensive bibliography on leisure, prepared by Reuel Denney, and Mary Lea Meyersohn.

The September, 1956 (LXII, 2) volume of "*The American Journal of Sociology*" is devoted largely to articles on "The Interview in Social Research." David Riesman and Mark Benney are the editors.

Archives de Sociologie des Religions is a new publication, beginning with the January-June issue, 1956, of the Groupe de Sociologie des Religions, 30, Rue St-Guillaume, Paris (7). The plan is to have summaries of world-wide research in this field, to publish critiques and notes, and to list bibliographies.

II. SOCIAL THEORY OF SIGNIFICANCE TO SOCIOLOGY OF RELIGION

William Lee Miller, "The Organization and the Individual," *Christianity and Crisis*, XVII, 11 (June 24, 1957). Mr. Miller provides a brief and constructive evaluation of W. H. Whyte's important *The Organization Man*, and calls for a church which points "not only beyond the individualisms and groupiness of the world, but also beyond itself. . . ."

In the June 10 issue of this same Journal, John C. Bennett has a significant comment on the recent pronouncement of the Presbyterian Church of the U. S. (Southern) reaffirming its support of the Supreme Court's decision regarding racial segregation.

Bulletin of the Atomic Scientists, XIII, 6 (June 1957). This issue has important statements in the debate over banning the testing of nuclear weapons, including an editorial, a report of the British Atomic Scientists' Association on strontium hazards, excerpts from Dr. Schweitzer's famous Oslo appeal, and a reply to him by Dr. W. F. Libby. This issue also has an important article concerning the new British defense and arms policy; James G. King, Jr., "Britain's Moment of Truth: What It Means to the U. S."

Leonard G. Ratner, "Consequences of Exercising the Privilege Against Self-Incrimination," *U. of Chicago Law Review*, 24, 3 (Spring, 1957). A careful, extensively documented treatise of uses of the Fifth Amendment. Questions concerning the inferences to be drawn from such uses and the discharging of public employees for exercising this right are examined.

Robert J. Lampman, "Recent Thought on Egalitarianism," *The Quarterly Journal of Economics*, LXXI, 2 (May, 1957). A careful and important

examination of theoretical and factual approaches to economic equalization, with important questions implied or made explicit, i.e., are existing economic inequalities "necessary and functional, or at least not destructive or oppressive?" Will further equalization lead away from "dreams of fraternity and mutual respect?" A significant statement treating religious values and economic problems.

Thomas C. Campbell, Jr., "Capitalism and Christianity," *Harvard Business Review*, 35, 4 (July-August, 1957). "Few theologians understand the fundamental goals of our free-enterprise system, and economists are rarely inclined to try to explain capitalism in the light of religious principles" (p. 37). Confronting these lacks, Mr. Campbell shares his conviction that capitalist economic activity can be reconciled with basic Christian beliefs.

Irving Sarnoff, "Value Conflicts and Psychoanalysis," *Mental Hygiene*, 41, 2 (April, 1957). While aware of the added complexities introduced, the author is concerned about the "indifference of many influential schools of psychotherapy to an important source of psychopathology, value conflicts," (195). His concern is especially with psychoanalysis needing to treat increasing numbers of people disturbed by an insufficient source of "personal validity."

Prentiss Pemberton, "An Examination of Some Criticisms of Talcott Parsons' Sociology of Religion," *The Journal of Religion*, XXXVI, 4 (Oct., 1956). This is an examination of two criticisms of Parsons' methodology by Thomas O'Dea and Nels F. S. Ferré. The writer holds that Parsons' voluntaristic system can do justice to religious experience.

Iredell Jenkins, "Segregation and the Professor," *A.A.U.P. Bulletin*, 43, 1 (Spring 1957). Reprinted from the Winter 1957 *Yale Review*, this presents a clear, sensitive, penetrating analysis of the dilemmas now confronting teachers in colleges where segregation and integration have become such explosive issues.

Stanley Elkins and Eric McKittrick, "Institutions And The Law of Slavery: The Dynamics of Unopposed Capitalism," *American Quarterly*, IX, 1 (Spring 1957). An inquiry into why in the U. S. slavery or anti-slavery attitudes became so moralistic and ignored institutional forces. Some answers are seen in the economics of slavery.

Robert Wheeler, "Mr. Riesman's Consumers," *The American Scholar*, 26, 1 (Winter 1956-57). A critique of David Riesman's bifurcation between inner- and other-directed moral selfhood. Mr. Wheeler argues that "consumption orientation and other-direction need not inhibit autonomy and creativity" (48).

Johannes Thyssen, "Staat und Recht in der Existenzphilosophie," *Archiv für Rechts- und Sozialphilosophie*, XLI, 1 (1954). The author examines the thinking of Jaspers, with brief comparisons with Heidegger, to find whether Existentialism is a nihilism in the area of objective norms or whether it merely creates serious tensions.

T. H. Partridge, "Value Judgments And the Social Sciences," *Politics and History* (Australia), 12 (May, 1956). Here is another examination of the Weberian thesis concerning social science and values. Attention is devoted to a number of other thinkers, and the author affirms his conclusion that social science methods entail no sharp dichotomy between science and values.

Gabriel LeBras, "L'Explication en Sociologie Religieuse," *Cahiers Internationaux de Sociologie*, XXI, 2 (July-December, 1956). Here this distinguished sociologist, who has done significant work in the field of religion, sets forth some opinions regarding how sociology of religion methods should restrict themselves to modest efforts at the present stage of development in this science.

Samuel E. Baron, "Legal Marxism and the 'Fate of Capitalism' in Russia," *The American Slavic and East European Review*, XVI, 2 (April, 1957). This examines "legal Marxism," the Russian period from 1894-99, when Marxists were permitted legal propaganda activities. It is shown that while Marxists won certain victories over the *Narodniks*, the former failed to provide an adequate analysis of capitalism.

Carle C. Zimmerman, "Patterns of Social Change," *Annals of American Sociology*, Public Affairs Press, Washington, D. C. (1956). This is a survey of the main ideas of those whom the author terms "the Greatest Sociologists" during the last 150 years.

Fred Brownlee, "Negro-White Relations and Gradualism," *Religious Education*, LII, 1 (Jan.-Feb., 1957). After an historical summary of a development of race relations in the South, the author concludes that while the Supreme Court decision "has unlocked the doors of segregation," it remains for religion to "open them in ways that produce brotherhood."

Louis Schneider and Sanford M. Dornbusch, "Inspirational Religious Literature: From Latent to Manifest Functions of Religion," *The American Journal of Sociology*, LXII, 5 (March, 1957). The very popular inspirational religious literature, sampled for the last seventy-five years, shows pronounced tendency toward emphasis on salvation in this world, toward general decline of eschatological interests, and toward further secularization in the form of devaluation of suffering and instrumentalization of the deity. . . . The drive to make

religion useful is possibly self-defeating" (from an abstract of the paper). In the same issue there is a valuable article on "Prejudice and Perception" by Alice B. Riddleberger and Annabelle B. Motz.

Peter A. Munch, "Empirical Science and Max Weber's 'Verstehende Soziologie,'" *American Sociological Review*, 22, 1 (February, 1957). This is another contribution to Weberian sociological theory—so important to all sociology of religion. Mr. Munch analyzes in detail Weber's notion and its bearing on empirical science concluding that "correctly understood, the process of *Verstehen*, as described by Weber, not only meets all the requirements of a legitimate inference in empirical science, but is indispensable in the analysis of social phenomena" (51).

III. ARTICLES IN THE AREA OF RELIGIOUS THEORY

M. D. Chenu, "Towards a Theology of Work," *Cross Currents*, VII, 2 (Spring, 1957). Within his Thomistic tradition the writer calls for a rigorous effort to analyze work as an "object" in its own density, its economic function, and its historic role" in order that we shall not attempt to "decorate its content with high values which are external to work" (174).

Editorial, "Fundamentalistic Revival," *The Christian Century*, LXXIV, 25 (June 19, 1957). This is a critical examination of the Billy Graham Revival in New York expressing fear that success in New York will mean a resurgence of fundamentalistic problems for Protestantism and the ecumenical movement.

E. C. Dewick, "The Christian Message in the World Today," *The Modern Churchman*, XLVI, 3-4 (December, 1956). The author makes a critical review of Hendrik Kraemer's *Religion and the Christian Faith*, concluding that the latter's "Biblical theology" will not supply "the principles of missionary policy for our generation."

Roger Lloyd, "The Dilemma of Total Revolt," *The Nation*, 184, 25 (June 22, 1957). Mr. Lloyd concludes that the "Christian Social Movement" in Western Nations today lacks clear social "enemies" to attack. Christian sociologists are now striving to develop a more sophisticated critique of Western culture, but thus far have failed to communicate beyond their technical jargon.

Robert Tobias, "Protestants in East Europe," *Commonweal*, LXVI, 13 (June 28, 1957). This is the third in a descriptive series of articles on religion behind the Iron Curtain, by one who served for seven years on the staff of the World Council of Churches.

Arthur A. Cohen, "Religion as a Secular Ideology," *Partisan Review*, XXIII, 4 (Fall, 1956).

The author is concerned about the popular religious revival in the United States, fearing that this revival is contributing to a rigid American "ideology." He concludes that democracy is essentially "indifferent to religion" and can, at best, simply protect a pluralism.

Horace M. Kallen, "The Foundations of Jewish Spiritual and Cultural Unity," *Judaism*, 6, 2 (Spring, 1957). This paper was originally delivered as an address in which Mr. Kallen answers six questions put to him concerning various issues among Jews themselves regarding their nature and unity.

R. S. Dean, "Religion and the Humanities," *Queens Quarterly*, LXIV, 1 (Spring 1957). Mr. Dean writes from a Christian perspective, holding that "work in the Humanities, unconscious of the divine impulse, is to reduce human aspiration to ineffectualness."

Robert G. Middleton, "Preaching to the 'New' American," *Religion In Life*, XXVI (Winter 1956-57). The 'New' American is one who has been forced into irremediable tribulation by a complex of world events. The author treats some of the historical factors which need to be understood by anyone seeking to preach to this American.

The March 1955 (XIII, 1) issue of the *Review of Social Economy* is devoted to an examination of moral and ethical aspects of economic analysis in several areas, and concludes with an article on "The Development of the Concept of Economic Man." This is the Journal of the Catholic Economic Association.

Leland Miles, "What Do You Mean, 'Religious Emphasis Week,'" *A.A.U.P. Bulletin*, 42, 4 (Winter 1956). The author takes a quite dim view of the "crop" of traditional emphasis weeks, particularly those held in denominational colleges.

The March-April 1957 (LII, 2) issue of *Religious Education* contains a Symposium: The Family and Religion, in which appears an article by John L. Thomas, "The Sociology of the Family," and one by James G. Gustafson, "Protestant Sociology of the Family." In this same issue there is an article by Robert L. Lee, "The Church and the Problem of Delinquency."

Benton Johnson, "A Critical Appraisal of the Church-Sect Typology," *American Sociological Review*, 22, 1 (February, 1957). The writer seeks to sharpen the much-used concepts of Church and sect in order to make them more valuable for a general sociology of religion. He then develops "some immediate implications of the reformulated typology in the areas of American Protestantism" (88).

Albert Schweitzer, "Declaration of Conscience," *The Saturday Review* (May 18, 1957). Here is a

full text of the famous statement of Dr. Schweitzer on the problem of radiation caused by atomic explosions. Norman Cousins provides an explanatory background for the statement.

George H. Williams, "The Church-State Separation and Religion in the Schools of our Democracy," *Religious Education*, LI, 5 (Sept.-Oct., 1956). The author denotes clearly certain religious roles which teachers in public schools may be able to assume, while he emphasizes, at the same time, that "religious faith as distinguished from religious knowledge, religious motivation as distinguished from religious information—this can be communicated only by the assemblies of communities of faith themselves. . . ." (377).

The Journal of Social Forces, XII, 3 (1956) provides a series of articles on the theme, "Religious Conflict in the United States." The issue is edited by Don J. Hager, Charles Y. Glock, and Isadore Chein. There are six helpful papers, with the last by Mr. Chein outlining further research needs in this important field. Mr. Hager fears in his introductory articles that "there has been a marked increase in the public expression of inter-religious tension and conflict." This is especially disturbing in light of the boom in church membership.

R. B. Robertson, "When Billy Graham Saved Scotland," *The Atlantic* (June, 1957). This is the report of a critic who attended one of the revival meetings but remained unconverted.

IV. HISTORICAL AND DESCRIPTIVE MATERIALS

Joseph L. Blau, "Bellamy's Religious Motivation for Social Reform: A Review Article," *The Reviews of Religion*, XXI, 3-4 (March 1957). This study of Joseph Schiffman's, Ed. *Edward Bellamy: Selected Writings on Religion and Society*, develops Mr. Blau's thesis that our American social gospel movement has its roots in two romantic, among other, sources: Hegel and other organicist political theorists, and millennial Christian sect movements.

"Care, Compulsion, and Community," *The Economist*, CLXXXIII, 5937 (June 8, 1957). A brief interpretation of Lord Percy's royal commission report concerning British laws in the areas of mental illness and mental deficiency. Far reaching implications are seen in this report.

W. H. G. Armytage, "The Moravian Communities in Britain," *The Church Quarterly Review* (April-June, 1957). A brief description of the founding and development of this Sect in mid-18th century Britain, with interesting historical details.

J. Danielou, "Eglise Primitive et Communauté de Qumran," *Etudes* (May, 1957). At a time when

there is so much interest in early Jewish communities stimulated by finding of the Dead Sea Scrolls, the author presents a careful study of what he considers a neglected question: Relations between Christianity and Essenism during the early development of the Church.

R. H. Felix, and Milton Whitman, "Mental Health and Social Work Education," *The Social Service Review*, XXXI, 2 (June, 1957). A broad summary of recent scientific developments in the field of mental health, including the rise of therapeutic drugs, so significant for religious interpretations. The importance of these developments for social work education is also examined.

Douglas L. Savory, "The Quincentenary of the Moravian Church," *The Quarterly Review* (April, 1957). This is an historical tracing of the connection between the "Unitist Fractum" and the Church of England, written in connection with the celebration of the quincentenary, March 1, 1957 of the founding of the Moravian Movement.

Myron Matlau, "Adultery Analyzed: The History of the Stranger," *The Quarterly Journal of Speech*, XLIII, 1 (February, 1957). Here is a study of a sentimental play by Kotzebue, very popular in the late 18th and early 19th century, treating the problem of a wife's infidelity. This study provides an interesting sociology of cultural moral patterns of that era.

G. Gundlach, "Der Papst Mund Der Krieg," *Stimmen Der Zeit* 159, 5 (February, 1957). This is a brief comment on the Pope's Christmas Address and a critical reaction to some of the West German responses, especially Martin Niemoller's.

Merle Curti, "The History of American Philanthropy as a Field of Research," *The American Historical Review*, LXII, 2 (January, 1957). This paper grew from a conference sponsored by the Russell Sage Foundation held in 1956. A number of important historical topics needing further research were presented.

Francis Russell, "The Pastor of Diebernheim," *The Antioch Review*, XVII, 2 (June, 1957). The author has drawn upon his intimate acquaintance with this Rhineland village pastor to share poignant and significant glimpses of Germany from 1900 through the rise of Hitler.

The March 1957 (XL, 1) issue of *The Christian Scholar* is centered upon the theme, "History, Historians, and Christian Perspectives." One article, Thomas P. Govan, "Jefferson and Hamilton, a Christian Evaluation," evokes vigorous criticism from E. Harris Harbison, L. Leonard, J. Trinterud and Arthur M. Schlesinger, Jr. George V. Taylor writes on a "Prospectus for a Christian Consideration of the French Revolution."

John E. Remberg, "The Soviet Film Industry

Today," *The Quarterly of Film, Radio, and Television*, XI, 2 (Winter 1956). A brief sketch of the "present agitated state of the motion-picture industry in the U.S.S.R.," following the death of Stalin.

Several authors, "Rhetoric and the Campaign of 1956," *The Quarterly Journal of Speech*, XLIII, 1 (February, 1957). The writers examined the speeches of Eisenhower, Stevenson, Nixon, and Kefauver, in the context of an evaluation of the "Political Motif of '56."

Seymour Friedland, "Turnover and Growth of the Largest Industrial Firms—1906-1950," *The Review of Economics and Statistics*, XXXIX, 1 (February, 1957). A statistical study of U. S. big business, its growth and increasing stability with some critical conclusions regarding bigness as an economic good.

Roland E. Wolsley, "The Influence of the Religious Press," *Religion In Life*, XXVI (Winter 1956-1957). This inquiry into the influence of religious journals, based upon questions to many religious editors, encounters serious problems, yet concludes with an affirmation of the value of publications aimed toward the "right few."

Lieut.-Colonel J. G. O. Whitehead, "The Gods of War," *The Army Quarterly*, LXXIV, 1 (April, 1957). Writing in this British Journal, the author gives a brief picture of the military significant of some of the classical war gods and concludes with remarks pertinent to the contemporary scene.

"The Fluid 500: Biggest Year Yet," *Fortune* (July, 1957). This provides a brief analysis of the 500 largest industrial firms in the U. S., with summaries of changes, trends and other developments.

Imre Nagy, "My Beliefs," *East Europe*, 6, 7 (July, 1957). A reputedly authentic copy of the address of Mr. Nagy before the Central Committee of the Hungarian Communist Party, written prior to his effort to rebuild a new coalition government in Hungary from October 24 to November 4, 1956. This important statement, smuggled out of Hungary, provides important insight into struggles within the Party in both Hungary and Russia. This entire issue is devoted to Hungary.

Douglas Cater, "Atlanta: Smart Politics and Good Race Relations," *The Reporter*, 17, 1 (July 11, 1957). Mr. Cater discloses some of the significant new tactics back of the arrest of a group of Atlanta colored ministers for attempting to break the bus segregation pattern in their acts of January, 1957.

Ira De A. Reid, "Integration Reconsidered," *Harvard Educational Review*, XXVII, 2 (Spring 1957). The author seeks to place the current emotional problem of public school segregation

within a broader context of social forces involving, in some areas, desegregation, disintegration, and then a hoped for reconstruction and integration.

V. EMPIRICAL RESEARCH

Miriam S. Shirley and Helen T. Cropp, "Superintendents' Attitudes Toward Desegregation in the Public Schools," *Sociology and Social Research*, 41, 3 (January-February, 1957). An investigation into the attitudes of public school superintendents in various parts of the South, confirming several hypotheses which might emerge from "common sense" judgments.

Robert L. Hamblin and Robert O. Blood, Jr., "Pre-Marital Experience and the Wife's Sexual Adjustment," *Social Problems* 4, 2 (October, 1956). The authors utilize some of the Kinsey data to reach conclusions which doubt the validity of the Kinseyan hypotheses that "pre-marital coital experience *per se* facilitates the wife's sexual adjustment as measured by orgasm rates."

Emrys Jones, "The Distribution and Segregation of Roman Catholics in Belfast," *The Sociological Review (British)*, 42 (December, 1956). Here is an inquiry into the special distribution of Catholics. It is concluded that differences in segregation are not linked simply with social rank. Further problems for study are suggested.

Albert J. Mayer and Sue Marx, "Social Change, Religion, and Birth Rates," *The American Journal of Sociology*, LXII, 4 (January, 1957). The authors find that four concomitants of high fertility, rural origin, foreign birth, low socioeconomic position, and Roman Catholicism, did not prevent the small community of Hamtramck, Michigan from reverting to the average American birth rate. They developed the hypotheses that this change comes from the general wish to be Americanized.

C. Y. Glock and B. B. Ringer, "Church Policy and Attitudes on Social Issues," *American Sociological Review*, 21, 2 (April, 1956). A Summary is here given of data from a study of Episcopal clergy and laymen, comparing attitudes of the two groups on social issues where church policy is partisan and where such policy is equivocal.

Eugene J. Kanin, "Value Conflicts in Catholic Device-Contraceptive Usage," *Social Forces*, 35, 3 (March, 1957). Here is data suggesting that Catholics, in significant proportions, do not conform to the doctrines of their Church regarding birth control. There is further inquiry into their efforts to resolve some of the value conflicts entailed.

Thomas F. Pettigrew, "Desegregation and Its Chance For Success: Northern and Southern Views," *Social Forces*, 35, 4 (May, 1957). A study of interviews with 186 Southerners and 180

Northerners in the summer of 1955, covering a number of questions concerning integration and racial attitudes. (Other articles in this issue also treat racial problems.)

C. Kirkpatrick and E. Kanin, "Male Sex Aggression Upon a University Campus," *American Sociological Review*, 22, 1 (February, 1957). Here is a significant study which every religious leader should ponder seriously. An elaborate questionnaire was answered anonymously by 291 college girls in certain classes at Indiana University: 55.7% reported themselves offended at least once during the academic year at some level of erotic intimacy. A significant portion of the offenses involved serious sexual problems.

Raymond W. Mack, Raymond J. Murphy, Seymour Yellin, "The Protestant Ethic, Level of Aspiration and Social Mobility: An Empirical Test," *American Sociological Review*, 21, 3 (June, 1956). The authors assume an historical relationship between the Protestantism and the rise of Capitalism, but from their preliminary data they find no evidence that the "Protestant Ethic" is participated in any less by Catholics than by Protestants in contemporary United States (300). Their empirical evidence is gathered from the social mobility and aspirations of 1389 salesmen, 515 engineers, and 301 bankers.

William E. Broen, Jr., "A Factor-Analytic Study of Religious Attitudes," *The Journal of Abnormal and Social Psychology*, 54, 2 (March, 1957). Mr. Broen states that many studies of religious attitudes fail to make clear the nature of attitudes and how they should be studied. He develops an analysis of key factors in such attitudes and applies his theory to four differing types of religious groups.

Gwynne Nettler and James R. Huffman, "Political Opinion and Personal Security," *Sociometry*, 20, 1 (March, 1957). Here is a report of research on the question of whether "radical" or "conservative" political opinions have correlations with one's "feelings of personal security." The sample shows a definite correlation.

Robert M. Miller, "Protestant Churches and Lynchings, 1919-1939," *The Journal of Negro History*, XLII, 2 (April, 1957). A disturbing picture of carefully documented data showing the all-too-common involvement or silence of Protestant Churches, while almost 550 persons were tortured to death.

VI. CULTURAL ANTHROPOLOGICAL RESEARCH

Ryusaku Tsunoba, "Reflection on Buddhism and Its Problems," *The Review of Religion*, XXI, 3-4 (March, 1957). A brief review of historical and contemporary developments in Buddhism by

one who now sees possible hopeful signs for a Buddhist resurgence.

J. H. M. Beattie, "Contemporary Trends in British Social Anthropology," *Sociologus*, 5, 1 (New 1955 series). A summary of recent British developments in this important field.

South African Journal of Science, Johannesburg, contains significant anthropological data.

Southern Folklore Quarterly, XXI, 1 (March, 1957) constitutes a Bibliography of Southern folklore literature for 1956.

Germaine Dieterlen, "The Mande Creation Myth," *Africa*, XXVII, 2 (April, 1957). An examination of the creation myth of the Kieta West African people and some of its present-day significance.

Gertrude P. Kurath, "Catholic Hymns of Michigan Indians," *Anthropological Quarterly*, 30, 2 (April, 1957). Data concerning the Algonquin Indians of Michigan and their hymnody.

Alfred Werner, "Modern Synagogue Art," *The Chicago Jewish Forum*, 15, 4 (Summer 1957). A brief summary of current developments in artistic expressions in Jewish buildings, decorations, and ceremonial objects.

C. R. Stonor, "Notes on Religion and Ritual Among the Dafa Tribes of the Assam Himalayas," *Anthropos*, 52, 1-2 (1957). An extensive treatise

giving a description of the total religious life of these people.

The June 1957 issue of *Current History*, 32, 190, is focused upon "The World of Islam." The articles discuss Islam in both the Near East and throughout the world.

Khalid B. Sayeed, "The Jama' at-i-Islami Movement in Pakistan," *Pacific Affairs*, XXX, 1 (March, 1957). The author describes and analyzes briefly this movement and its leader aimed toward building Pakistan into a "theocratic" Islamic state.

Fred Voget, "The American Indian in Transition: Reformation and Status Innovations," *The American Journal of Sociology*, LXII, 4 (January, 1957). His study of three Indian ceremonial systems—the Iroquois "Great Message," the Pacific Northwest "Shakerism," and the Plains "Peyotism"—reveals "An egalitarian striving for social approval and the introduction of a relatively new set of statuses" (369). This study indicates a passing from an effort to restore the past, to reform of the self and of the social order, with accompanying strains.

Ch'u Chai, "The Spirit of Chinese Culture," *Social Research*, XXIV, 1 (Spring 1957). Here is a thoughtful interpretation of the "fundamental spirit of Chinese culture" entailing a "cosmic conception and an attitude toward life" (47).

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Book Reviews

MORE HOPEFUL

Man's Western Quest. By DENIS DE ROUGEMONT. New York: Harper & Brothers, 1957. xxiv + 197 pages. \$3.00.

The jacket of this book promises us that M. de Rougemont presents in it a "compact and highly original view of Western civilization, from the Council of Nicaea to Hiroshima, from Saint Paul to Henry Ford." Unbelievable as it may seem, the book fulfills the promise and does it in less than two hundred pages. Here is an amazingly profound and provocative analysis of our western world that includes the outlines of a philosophy of history.

In attempting to understand where we are in the West today, de Rougemont feels that we must know from whence we have come. Noting the great difference in outlook, aim, and belief between East and West, he argues persuasively that Christianity is the key to the difference. Faced with the Gospel of God who became man, Christianity found the human person. The discovery of the person was the important by-product of Nicaea and Chalcedon. Thus began the never-ending Western quest to "enlarge the human hazard." That is, to lead man to raise questions and make decisions that are ever more extensive in range, more embracing in aim, and more decisive in meaning. This alone is true progress.

With keen insight, the author shows how the impetus of Christianity was twisted into the passion, revolution, and nationalism that have become typical of the West and are being inherited by the East today. He traces likewise the Christian influence on the discovery of time and the meaning of history and the explorations of the world carried out from Christian Europe. Finally,

the Christian attitude towards the material world blossomed forth into modern science and the technical age in which we live.

The author's conclusions are often startling. Unlike many, he does not deplore the technical age in which we live. Rather he sees our technical progress opening up new spiritual possibilities and potentialities. Contrary to opinion, he argues that the technical age has not alienated us from nature but has brought us closer to it. "Fondness for sunbathing on the beach has been contemporary with the motorcar." The coming age of leisure can, by forcing us to take leisure seriously, open a new age of culture and religion. Those who blame our spiritual problems on the growth of machinery and technics are likened to men who kick the chair on which they have struck their shins. It is man, not the atomic bomb, that needs to be controlled.

In an age when it is popular to be pessimistically concerned about the "crisis" of our age, this author dares to write with restrained optimism. He has deep faith in the validity of our Western Quest and believes that it can find within itself the cures to the ills that have developed within it. The result is a book that is of great importance to help Western man to understand himself so that he may orientate himself to the future.

WILLIAM HORDERN

Garrett Biblical Institute

CHRISTIAN EDUCATION

The Advancement of Theological Education

By H. RICHARD NIEBUHR, DANIEL DAY WILLIAMS, and JAMES M. GUSTAFSON. New York: Harper & Brothers, 1957. xii + 239 pages. \$4.00.

This volume concludes the third major study of theological education since the

First World War. In 1924 Robert L. Kelly published *Theological Education in America*. In 1934 William Adams Brown, Mark A. May, and Frank K. Shuttleworth published a four volume work on *The Education of American Ministers*. In the latest study, the first volume, *The Purpose of the Church and Its Ministry* (1956), presented the picture of the minister as a pastoral director. (A supplementary volume on *The Ministry in Historical Perspectives*, by eight church historians (1956), traced the work of the ministry from New Testament times to the present day.) The present volume studies the present situation in theological education in the United States and Canada.

The authors note a trend to establish theological education firmly on the graduate level. They understand the basic purpose of theological study to be not the mastering of techniques but the "grasp of the Christian faith in its promise and relevance for every human situation" (p. 111).

The total number of theological students has been increasing, and more attention is being paid to proper selection of students. The percentage of students in denominational and non-denominational schools respectively has remained constant in the last generation. The volume has an interesting section on ten types of student (pp. 146-159), and shows concern for the personal growth of the student and for the school as a true community.

One disturbing report is that the ratio of students to full-time faculty members has changed from 13 to 1 to 17 to 1. The administrative budget of the schools has increased, and professors carry an increased administrative load, but there are not enough faculty members to do the best work, and administrative and church tasks prevent adequate attention to their major work of teaching and research. Salaries are up but not in proportion to the cost of living increase. In fact, the key problem . . . is that of providing and maintaining the most able corps of teach-

ing theologians and theological teachers possible" (p. 203).

Much attention is given to curriculum, which is said to suffer from overloading, rigidity, and lack of unity. The role of classroom, field work, and library is examined with care. The tendency for traditional disciplines of study to regain ground is noted; this, coupled with concern for the varied functions of the minister, leads to a larger percentage of required courses. The suggestion of in-service training following the three years of theological education is noteworthy. "The greatest defect in theological education today is that it is too much an affair of piecemeal transmission of knowledge and skills, and that, in consequence, it offers too little challenge to the student to develop his own resources and to become an independent, lifelong inquirer, growing constantly while he is engaged in the work of the ministry" (p. 209).

There is a timely appendix on *The Theological Education of Negro Ministers*.

This book does not attempt to present final answers. It presents and analyzes data and suggests possible solutions to problems. The study has theological concern and practical interest. It will prove useful to all who seek to improve theological education.

FLOYD V. FILSON

*McCormick Theological
Seminary, Chicago*

Toward a Christian Philosophy of Higher Education. By JOHN PAUL VON GRUENINGEN (editor). Philadelphia: The Westminster Press, 1957. 191 pages.

This volume is a collection of addresses given at a conference at Jamestown College in 1955 by eleven competent Christian scholars and educators as, for example, Elton Trueblood, Kenneth I. Brown, Merrimon Cuninggim, Conrad Bergendoff, Joseph Haroutunian, J. Edward Dirks. The addresses deal with aspects of a Christian philosophy

of education under the general headings of Theory, Personality, Method, Goals.

Joseph Haroutunian makes a significant distinction: "In this chapter, Christian education . . . does not mean the teaching of Christian beliefs or doctrine, but teaching conducted in the light of the Christian understanding of human beings, their nature, their powers, their destiny" (24). On the other hand, he tends to stumble on the implication that truly Christian thinkers are necessarily less vain and more humble than those of other faiths (33). Dr. Dirks ably discusses faith and reason but tends at times to identify the use of reason to the utmost with a naturalistic world view. Dr. Brown suggests exciting goals of education, Christian as well as other: "the love of learning" which involves challenge and controversy; conserving and transmitting our heritage; developing the student. Dr. Trueblood cites these marks of a Christian college: the penetration of the total college life by the central Christian convictions; a concern shared by all for the total college enterprise—even including fund raising; passion for truth; brotherhood. He significantly notes: "You have some reason to doubt the religious experience of a student who murders the English language" (167). Great teachers and adult academic standards are essential. "The only way in which the Christian college can win in the modern world is by enormously raising its sights" (171). Since it is impossible, in a few hundred words, adequately to represent the thinking of eleven essayists, these sketchy samples must suffice.

Despite efforts to eliminate it, repetition lingers in the book. Eleven authors probably make this inescapable while diminishing also a sense of sweep and power in the advance of thought. Nevertheless, there are an unexpected continuity and discernible development of the book's theme.

There is surprising, though by no means complete, unanimity of assumption, perspective and outlook among the writers. In fact,

this is somewhat disturbing: for there probably is no one philosophy of Christian education since there is no one Christian theology; for a solid philosophy of education is a coherent reflection of a theology or general world view.

While the volume is richly rewarding and ought to be read by all concerned about its important theme, a more provocative and "adequate" statement for "*the age in which we live*" (15; italics mine) might arise out of a wider cross section of Christian thinking. In a world increasingly mindful of the kinship of mankind and the fatherhood of one God, Who seeks always, in all times and places and cultures and civilizations, and by all means, equally to save all men, one senses the urgent need for a broadening of basic Christian thinking to match man's humanity and *the wideness of God's mercy*, without reducing the depth and intensity of our devotion to God through Our Lord Jesus Christ.

WILLIAM E. KERSTETTER

Simpson College

THEOLOGY, PHILOSOPHY, AND RELIGION

The Theology of the Sacraments. By DONALD M. BAILLIE. New York: Charles Scribner's Sons, 1957. 155 pages + Index of Names. \$3.00.

Professor Donald Baillie, who died in 1954, with one exception had not prepared the pieces in this book for publication. Hence we are indebted to his brother, John Baillie, for this selection of materials which include an essay on the Freedom of the Will and a lecture on "The Preaching of the Christian Doctrine" as well as five lectures on the theology of the sacraments. We find a lively informal style which will make the thought particularly accessible to students. We possess also an opportunity of savoring something of the personality and spirit of

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HARPER & BROTHERS, N. Y. 16

Donald Baillie because his brother has written a biographical essay.

The concluding essay in the book perhaps possesses the most restricted usefulness. It is addressed to those who preach regularly to congregations, and it endorses the responsibility of the ministry for the teaching of Christian doctrine.

The essay on free will could inform the discussions of students. Debates about fatalism, predestination, and mechanism animate many a free-ranging discussion on the campus. Students who read the essay will become more sensitive to the distinctions which must be made when discussing the problem of the freedom of the will.

Five lectures on theological problems in the sacraments constitute the major offering of the book. The thoughts registered here represent, in part, the response of a Reformed churchman to the stimulus of Anglo-Catholic emphasis. In addition, we gain a picture of the ferment which has entered the thinking of those who have participated, as did Donald Baillie, in the discussion which emerged as the work of the Faith and Order Commission of the World Council of Churches. A Protestant was writing here, who had resolved to explore the potential contribution of Catholic interpretation and emphasis.

In the first lecture, the author grounds the sacraments both in the realms of nature and of grace. On the one hand, we live in the kind of universe in which common elements in life may form the material of the sacraments, and thus "faith can use nature sacramentally" (p. 46). But in the sacraments we enter also the realm of grace, for in them God works with us. Here the way in which Baillie relates the term "spiritual" to the concept of the "personal" is especially helpful (p. 48).

The second lecture centers in the relation of the sacraments to sacred history. It is the actual life of the historical Jesus which has determined which elements, out of the

potential number, form the materials of the sacraments. For "Christianity in its very nature is tied to history, and to a particular episode in history" (p. 56). But "dominical institution" does not require literal and mechanical proof. Both sacraments "have an integral continuity with the incarnation" (p. 60). The reader will note that Baillie does justice to the eschatological framework within which the sacraments are to be received.

In the third essay Baillie considers special problems surrounding Baptism. His observations here about the grounds for infant baptism will interest many.

The fourth and fifth essays constitute an excursion into how far the ideas of "the real presence" and the "Eucharistic offering" can be acceptable to evangelical thinking. The thought is probing and suggestive.

Readers will find many uses for this choice volume. We can be particularly grateful for the fact that significant thought is expressed so lucidly. All who come from a free church tradition who are concerned about "the nature of the unity we seek" will find the material rewarding.

ROBERT M. MONTGOMERY

Ohio Wesleyan University

Systematic Theology. Vol. II. By PAUL TILlich. Chicago: The University of Chicago Press, 1957. xi + 187 pages. \$4.50.

The first volume of Tillich's *magnum opus* introduced the basic presuppositions and method of the work and treated the subject "Being and God." Originally it was planned that the second volume would present the remaining three parts of the system. Actually, however, it includes only Part III, on "Existence and the Christ." A third volume is yet to appear.

According to Tillich, modern existentialist philosophy, analytic psychology, literature, drama and art, all have shown the estrange-

ment of man's existence from his essence. It is precisely this estrangement which is represented by the biblical symbol of the Fall. "Actualized creation and estranged existence are identical" (p. 44). Even the new-born infant is not sinless (p. 34), for sin is not an act nor a result of action, but is actual existence. However, this "sin," or estrangement from essence, is later affirmed in the responsible acts of the maturing person.

The Christian faith is basically the affirmation that Jesus is the New Being. We cannot know with certainty the life of Jesus, nor the general pattern of his character, nor even the name of the historical person who was the New Being. The essentials of the Gospel stories of Jesus—even his teachings, his miracles of healing, his death and his resurrection—are important, not in the concrete facts affirmed, which are historically uncertain, but simply as symbols of the faith that he was subject to all the limitations of existence, while he overcame the estrangement of existence.

Tillich says in his preface that he will not be impressed by complaints that he is using a terminology different from the historic language of the Bible and of the church. This reviewer would applaud his insistence that it is an essential part of the theologian's task to put the system into altered language suited to the age.

My criticism, however, is precisely the opposite. Tillich has used many of the historic terms, and often also the moods which they convey, to define his system. But the historic terms are now made to symbolize ideas and commitments radically contrary to the most central affirmations of historic Christianity.

In Tillich's system God is not the purposive Creator and the loving Father who is concerned for His children and responds thoughtfully to their prayers. God is only the Being-itself of all being. In this system sin is not disobedience to God's law nor the resultant state of estrangement and guilt.

Our estrangement is the universal estrangement of existence from essence. Reconciliation does not imply repentance and glad fulfillment of God's will by the power of His grace. It is only accepting that we are accepted—whatever it may mean to be accepted by Being-itself! Christ is our assurance that we are accepted and in Him our own estrangement has been in principle overcome. But what kind of life this was in which estrangement was overcome and what was the concrete meaning of this overcoming we cannot know. The resurrection was not a victory over death, but only the symbol of the faith that the estrangement of existence and essence was overcome in the New Being.

Brilliant, suggestive and useful as Tillich's work is, it may still be questioned whether an antinomian, impersonal monism, with an anonymous, unknown Christ and with death having the last word for every life, has sufficient substance to meet the needs of man estranged from God and hence a stranger to himself.

Indeed, it is doubtful whether Tillich's doctrine of the New Being would seem either convincing or inspiring to anyone, were its ideas not emotionally associated with others, in the historic tradition, having more concrete, personal meaning.

L. HAROLD DEWOLF

Boston University

The Triumph of Grace in the Theology of Karl Barth. By G. C. BERKOUWER. Translated from the Dutch by HARRY R. BOER. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1956. 414 pages. \$4.95.

Professor Berkouwer has rendered the theological world a distinct service in bringing it up-to-date on the development of Barth's thought by means of a single volume. His work bears the mark of thorough and discerning research as well as of careful

formulation of Barth's teaching. He succeeds in showing how prominent and pervasive the concept of God's grace is in Barth's theology.

Yet it seems quite clear from *Die Lehre vom Wort Gottes*, Barth's prolegomena to his dogmatics, as well as from earlier writings, that Barth's interpretation of the Bible is strongly influenced by a principle whose importance Mr. Berkouwer fails to recognize. The alleged fact of revelation and its content—God's absolute lordship—imply what amounts to a radical discontinuity between God and man as far as the latter's natural life and thought are concerned. This is not a philosophical principle according to Barth's understanding, because it is gained through revelation and not human insight; but it is evidently the most basic principle influencing his theology.

It is doubtless this principle that to a large extent accounts for the triumph of grace which Mr. Berkouwer regards as central in Barth's thought. Were Barth not influenced by it he might not have given God's grace such exclusive sway. For when one reads the Bible carefully, and without dogmatic presuppositions, it does not appear to teach that salvation is wholly by grace, as Barth and Berkouwer both hold.

Mr. Berkouwer agrees with Barth's emphasis on God's grace; but he allows that the fullness of that grace will not receive its due place until the witness of the New Testament breaks through Barth's demonology and related teachings. The break-through Berkouwer has in mind would cause Barth to recognize the historical aspect of redemption, allow him to state the danger of unbelief less equivocally, help him to acknowledge that there is a transition from creation to the fall and, in the fallen world, from wrath to grace, and keep him in his eschatology from "eternalizing" this present existence (p. 380). But in the light of Barth's idea of revelation and of the basic principle implied in it, it would seem such a break-through

cannot come without a collapse of the whole structure of Barth's theology.

Mr. Berkouwer shows the questionable character of some of Barth's outstanding doctrinal positions from the Scriptural point of view. But in the judgment of the reviewer he fails clearly to state and impugn Barth's basic error. The discontinuity between God and man seems to change the character of Christianity considerably and is so complete that even revelation as Barth conceives of it cannot bridge it without self-contradiction. Berkouwer seems to touch upon an aspect of this error when he observes that a way of thinking which is alien to the whole of Scripture suppresses the eschatological perspectives of the New Testament in Barth's thought (p. 340).

Forty years ago Karl Barth turned his back on an unchastened liberalism; today, as Berkouwer's book shows, he is still offering us an extreme alternative that is equally unacceptable.

PETER H. MONSMA

Grove City College

Insight. By BERNARD J. F. LONERGAN, S.J.
New York: Philosophical Library, 1956.
xxx + 785 pp. \$10.00.

The author, Professor of Dogmatic Theology at the Gregorian University, Rome, has undertaken a staggering task of examining the nature of knowledge. It would not be redundant to say that the volume is an insight into insight. The scope of the study covers the wide range of human experience as the author attempts "to venture into every department in which human intelligence plays a significant role" (243). Though the book is written from "the terminal viewpoint of a believer, a Catholic" (732), and though the author admits readily the impact of the mind of Aquinas upon his analysis (748), the argument is stated in a fashion that is remarkably aware of recent investigations and trends in the fields of current mathemat-

ical and physical theory, statistical methods, and psychological and sociological research. As the blurb on the jacket suggests, "... the author's thinking in this book ... is a fresh and vigorous re-statement in modern terms of a large area of scholastic metaphysics, ethics and psychology."

The volume is an effort (1) to study human understanding (2) to deal with the philosophic implications of understanding and (3) to protest the current flight from understanding. The latter objective is clearly seen in his analysis of positivistic trends in all spheres of knowledge which, in the final analysis, leaves knowledge quite empty and without significant meaning. He suggests that scientific investigation is fraught with epistemological and metaphysical implications which are present, whether they are seen or not. His treatment of "The Canons of Empirical Method" (Chapter III) is one of the most thorough analyses of the "scientific method" this reviewer has read and points up the presuppositions upon which all empirical investigation is predicated.

Following the clue of an Aristotelian metaphysics, namely, that there is a reality "already out there now" (an expression the author uses repeatedly) to be known, he avoids the pitfalls of solipsism on the one hand and dogmatic certainty on the other. By this method, based upon the reality of the subject (and here his discussion is superb) and the object as real referents in the relationship between knower and object-known, the author sets the stage for his case that knowledge is dependable. Into this framework his ethics and metaphysics are uniquely cast. In other words, the human endeavor to know and understand is not pointless or fruitless because being, itself, is identified with the objectives of the pure desire to know and with what is to be known through the totality of intelligent and reasonable answers (531, 532).

Professor Lonergan's approach is in the classical tradition of Aristotle and Thomas

and is not simply a descriptive statement of the evolution of consciousness from simple perception to self-conscious reflection. The student of epistemology cannot afford to miss this study of human understanding which represents as scholarly an analysis of the problem of knowledge this reviewer has had the privilege of reading. The volume will be an indispensable aid in the clarification of important distinctions in epistemological analysis, not an easy path to take, but an important one if theology, in particular, is to deal with categories that are meaningful and coherent. This striking work can serve to bridge the gap between disciplines, since *what* we know and *how* we think we know affect our total view of the real. A subjectivistic approach is only convincing to the person or persons claiming the experience which the author feels is too shallow a basis for making a knowledge claim. It is his concern that theology not be relegated to private judgments or immediate knowledge, but that it be established in terms of a relationship to man's total experience. For his honest attempt to make this relationship stick, all serious students will be grateful, whether they agree with his findings or not.

J. WESLEY ROBB

University of Southern California

Calvin's Doctrine of the Work of Christ. By JOHN FREDERICK JANSEN. London: James Clarke & Co., Ltd., 1956. 120 pages. 8s 6d net.

Professor Jansen has given us a thoughtful and useful essay on Calvin's Christology. The book is another indication of the revival of interest in our historical theological heritage.

The author analyzes "the offices" of Christ, first, in Calvin's works in Systematic Theology, and secondly, in Calvin's exegetical works. He deals with the various aspects of the doctrine of Christ: Messiahship,

Kingship, *Christus Victor*, Judgeship, Priesthood, and Revealer.

The basic thesis of Jansen's argument has to do with the traditional *munus triplex* explication of the work of Christ: prophet, priest and king. Jansen shows that in a section of the *Institutes* Calvin adopted this trilogy of categories, but that he really did not carry through on this scheme, in his total thought about Christ. The *Institutes* "leaves the triple formula hanging in the air" (p. 97). In his exegetical works Calvin used only the "regal and reconciling" work of Christ as King and Priest, to explicate his messianic function.

Jansen shows that in pre-Reformation tradition, there were two readings of the messianic name, the more prevalent one viewing Christ as priest-king, and the less frequent one of prophet-priest-king. Calvin was influenced by both readings. He had Thomas Aquinas in mind, Jansen argues, when he spoke of the triple formula as being "pronounced among the Papists." But Calvin moved from the triple formula to the double one, as his thought developed. Jansen feels that Calvin added the category of prophet "because it suggested to him a way of relating revelation and redemption, and because it suggested a foundation for the Protestant ministerial order" (p. 105).

In his biblical study, Calvin did not use the triple formula, finding instead, says Jansen, a truer solution, namely, that "Christ's revelatory character belong(s) not under the *de officiis*, but under the *de persona*, permeating . . . both his kingly and priestly work and providing a bond of union that unites these" (p. 102).

A few literary inconsistencies might have been smoothed out by the author. For example, the author oscillates between describing Calvin's intellectual activity in the present progressive and the simple past tense. On the same page one reads that Calvin "was acquainted with . . ." and that he "is anxious to find . . ." (p. 45). Again, Calvin

"speaks" (p. 37) and "asks" (p. 91), but also he "understood it" (p. 95).

The author is not too cogent, indeed he is a bit arbitrary, in refuting the positions with which he disagrees. For example, he writes that the traditional *munus triplex* "was not moved" by criticism by Ernesti and Ritschl (p. 19), but he goes ahead to affirm that liberal theology followed Ritschl and abandoned it, and that "American theology especially was loathe to use it" (p. 20). Again, he argues that Georgia Harkness "quite misunderstands" Calvin by saying that he was a "thorough-going Fundamentalist." Yet the only reply Jansen makes is that Calvin's concern "is the living reality of revelation" (p. 63)—not a very cogent refutation of Harkness' criticism! His criticism of Bultmann's denial of Jesus' messianic self-consciousness is similarly weak and unconvincing (p. 15).

However, this little book makes interesting and profitable reading. It is quite illuminating in reference to the ways in which Calvin thought about the revelatory and redemptive work of Christ.

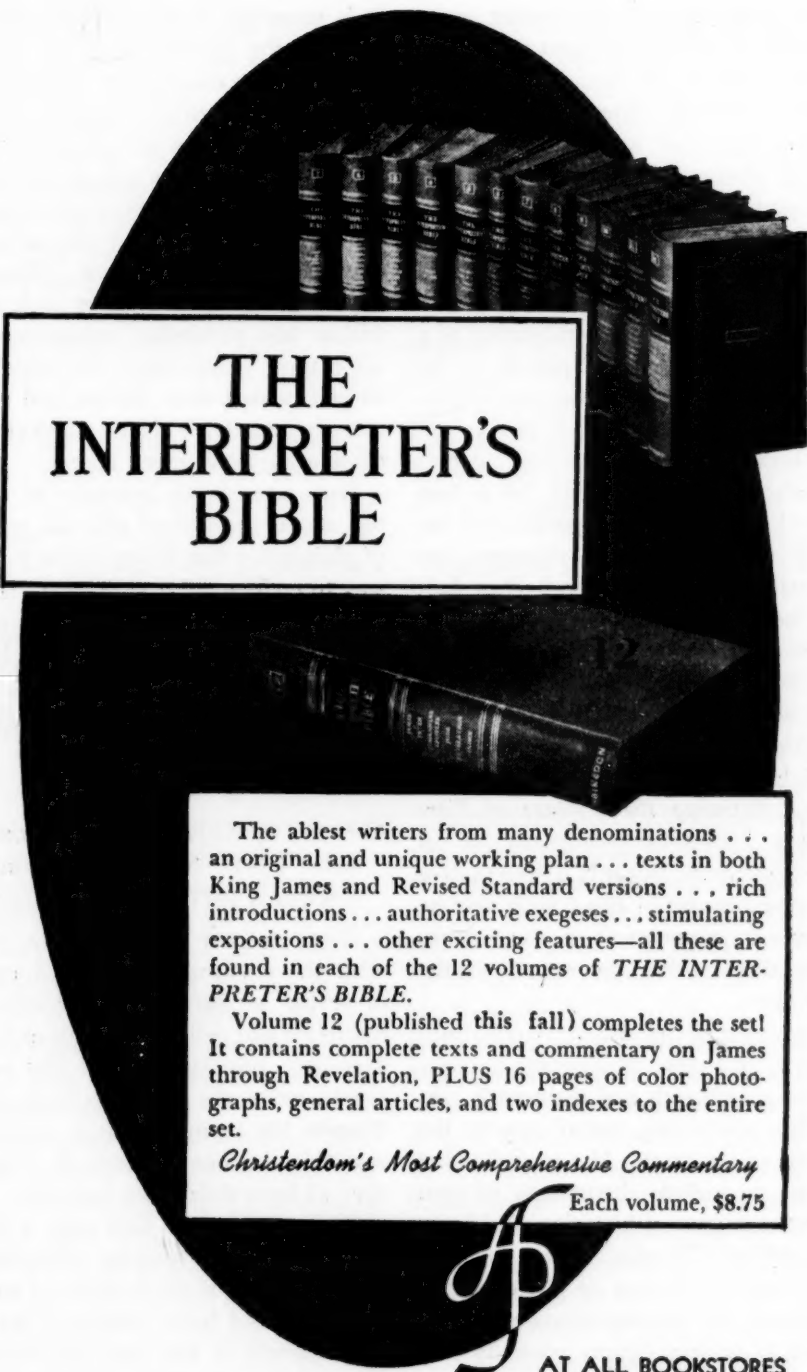
RALPH G. WILBURN

The College of the Bible
Lexington, Kentucky

Dominant Themes of Modern Philosophy.

By GEORGE BOAS. New York: The Ronald Press, 1957. vii + 660 pages. \$6.75.

This is a very fine history of problems in Western philosophy between the time of the Italian Renaissance and contemporary existentialism. The only Americans discussed are James, Royce, and Dewey, who are given a chapter entitled "Three Philosophies of Action." The author is a representative of the "history of ideas" school developed at Johns Hopkins under the leadership of A. O. Lovejoy. He does not aim to present biographical detail on the philosophers discussed, nor does he give a rounded picture of their systems. Instead, he focuses upon the devel-



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opment of ideas, and a philosopher sometimes appears in several contexts if he contributed to several of the ideas treated. This focus upon problems rather than men or schools may recall the well known text by Windelband, although the interest and viewpoint are here altogether different.

Among the strengths of the book is its clear and consistently fair exposition of a wide range of ideas. Of course any reader will always differ on some interpretation of a favorite man or idea. Is Spinoza to be adequately seen as simply "the most rigorous Cartesian" (p. 116)? Is it fair to regret that because Royce's interests led him toward metaphysics and religion "he is best remembered for the obsolete portions of his works" (p. 602)? But such judgments are usually incidental and are more than balanced by the unusual fulness and seriousness with which several ideas are treated. Wolff, for example, is given a discussion in his own right and not simply a reference in connection with Leibniz or Kant. It is usual to exploit Berkeley's *Philosophical Reflexions and Inquiries Concerning the Virtues of Tar-Water* as a humorous eccentricity of an otherwise great man. But it is representative of the tone and merits of Boas' book that he extracts serious elements from the treatise and places them within the stream of the history of ideas.

Boas has made distinguished contributions to the history of French philosophy, particularly of the seventeenth and eighteenth centuries. This scholarship contributes to the earlier parts of this book. His specialization enables him to include discussions of men rarely treated in general histories of philosophy (examples: Charron, Huet, and La Mothe le Vayer). It may be objected that this treatment is disproportionate and is made at the expense of figures generally considered more important. But Boas makes a case for their influence upon major figures and it is good to have a treatment of such relatively unknown men available some place.

It is especially good to have these men related to the history of ideas. The author makes further contribution here by his evaluative references to monographs on these men and ideas which are not generally treated.

The author makes occasional suggestions as to the relationship between the philosophical ideas discussed and the other cultural expressions of their times. These suggestions are usually interesting and, since it is within his particular competence to develop these relationships, we must wish that he had carried them further and made them more frequently. This would, of course, have made a big book much bigger.

Boas remarks in appreciation of Royce's too rarely recognized gifts as an historian of philosophy that Royce knew that the only way to understand a philosophy is to act as if one believes it and work it out "from within" (p. 602). Boas himself has a considerable gift for doing this.

WILLIAM HENRY HARRIS

Southern Illinois University

Varieties of Experience. By ALBERT WILLIAM LEVI. New York: Ronald Press Company, 1957. ix + 525 pages. \$5.75.

Every teacher of philosophy, confronted with the challenging task and opportunity of trying to initiate his students into the discipline and delights of philosophizing has, I suspect, promised himself that one day he would write the ideal textbook—his own! Despite the many excellent textbooks now available, no one of them is "just right;" they all have their short-comings.

This seems to be a time when a remarkable number of hard-working philosophers are getting around to the business of writing that long-promised book, judging from the veritable harvest of first-rate introductory textbooks that continue to roll off the presses.

Here is another "Introduction to Philosophy," and one of the best of the crop, a large, solid, lucidly written, well-printed, and hand-

ily arranged volume dealing with the familiar problems in philosophy, and without undue complexity or "slanting."

This book is *really* introductory, designed for the initial course. It is expository, not dogmatic nor doctrinaire. Its method is to combine text and original source readings: about one-fourth text and helpful commentary, about three-fourths anthology. There are thirty-five well-chosen selections from twenty-seven major thinkers, from Plato and Aristotle to Dewey, Whitehead and Tillich.

Philosophizing is defined as "a reflecting upon the varieties of human experience." Experience, all that is, is divided into three parts: Nature, Man, God. Accordingly, the book is divided into four main sections dealing with the nature and methods of philosophy, the philosophy of nature, the philosophy of human experience, and the philosophy of religion. The nine chapters contain the author's exposition of the standard problems, arguments, and points of view which constitute the main subject matter of philosophy. Supplementing the expository chapters are groups of readings. Explanatory introductions precede each division and chapter, summarizing and comparing the salient ideas and systems. Each selection (accompanied by a biographical headnote) is a significant treatment of a problem, interesting in its own right, and designed to stimulate the student to begin his own independent self-criticism and intellectual construction.

In line with many recent textbooks, Professor Levi believes that the student will profit most from coming into direct contact with thinkers of enduring importance. He thinks that "the great philosophers have the lowliest voice," and should be allowed to speak for themselves. Accordingly, the readings from the Masters bear the main burden of the course.

Some teachers will feel that for the average student a successful text must include more interpretative commentary than this

book does. Others will feel that the text-material is too condensed, too packed for so little space. Some of the readers of this review will wish that Prof. Levi had dealt more fully and adequately with the moral and religious aspects of human experience. But they can be grateful that philosophy is not presented as a narrow specialty engaged in logical and linguistic analysis. The treatment is comprehensive; it sticks close to real issues; it is written in clear non-technical language; it is readily adaptable to various classroom methods. It would be more valuable if it included discussion questions, exercises and projects based on the reading, and a glossary.

PAUL E. PFUETZE

University of Georgia

Religion in Modern Life. By GEORGE G. HACKMAN, CHARLES W. KEGLEY and VILJO K. NIKANDER. New York: The Macmillan Company, 1957. viii + 454 pages. Bibliography and Index. \$4.25.

Three professors of Wagner College have undertaken the thorny project of introducing inquiring laymen and students to religious thought in the western world. The problem which they faced is a familiar one in works of this kind: what should be included? There are so many things which ought to be said in this field; so few that can be said within manageable compass. Their plan of attack calls for a brief discussion of the nature of religion and the methods of religious knowledge. An abrupt transition narrows the focus of inquiry to the Judeo-Christian tradition, beginning with a consideration of biblical materials and concluding with a treatment of "the Christian answer" as it meets contemporary problems of personal and social living. A uniform, easy and almost informal style is sustained throughout the book. A liberal Protestant perspective provides the general mood. Relatively little attention is given to existential viewpoints or to the linguistic

analysis movement. "The authors have striven to maintain a degree of objectivity appropriate to a serious study in the humanities" (p. vi). This aim is borne out in the first three sections; the last three sections assume a more hortatory tone as basic value presuppositions show through more clearly. Perhaps for this reason the concluding chapters carry an authenticity and vitality lacking in the blander preceding ones.

The volume bears a misleading title. It does not deal with religion in modern life but primarily with certain aspects of Protestant Christianity in modern America. Judaism and Roman Catholicism are omitted for the most part. Within this limitation there is breadth of coverage in satisfying degree. Unfortunately breadth turns into a formidable danger. To cover ground the authors have resorted to capsule summaries and compressed arguments which at times are misleading as they give little indication of the profound convictions which originally sustained them. Consonant with the mood of objectivity, the authors sometimes leave issues hanging in mid-air with only a half-hearted gesture toward a conclusion. For example, we are informed that revelations must be critically examined (p. 51). We are not told by what function and in the light of what principles this examination is to be carried out. In their desire to be fair and clear the authors occasionally slip into superficiality.

It is remarkable, in view of the heavy emphasis put upon "the Christian answer," that there is so little attention given to Christology and so meager use is made of a biblical perspective. One also feels uneasy about a reduction of "the Christian answer" to the principle of "God is love" (p. 307). And where does Jesus teach the "infinite value of persons" (p. 313)? The tendency to simple formulae again leads astray. Some careless work appears in the bibliography. The following names are misspelled: Hutchison (p. 455), Orlinsky (p. 457), Deissmann and

Houf (p. 460). Did the second volume of Tillich's *Systematic* come out in 1955 (p. 456)? My copy bears the date 1957.

For those who are beginning their study of Christianity this book has much of value to offer. It is especially to be commended for its suggestiveness of treatment and contemporary orientation. It speaks plainly to many questions which thoughtful moderns are asking. The writers raise in incisive and significant fashion many issues which they do not attempt to treat exhaustively. Discussion and study obviously are expected to follow. The book reads well and should capture interest. The problem of writing an introduction to religion is necessarily difficult. Hackman, Kegley and Nikander have demonstrated satisfactorily one way in which it can be done.

CLYDE A. HOLBROOK

Oberlin College

RELIGION AND PSYCHOLOGY

Psychotherapy and Religion. By HENRY GUNTRIP. New York: Harper and Brothers, 1956. 206 pages. \$3.00.

The key to a meaningful life is the continuation of opportunities for self-realization in and by means of, good relationships with other persons. This is Dr. Guntrip's conclusion based upon a decade of experience first as a pastor and now as a psychotherapist. Because our fundamental need is for significant human relationships, our basic anxieties cluster about the threat that satisfying objects of our affection may be destroyed.

This anxiety is called "mental pain" by Dr. Guntrip. It is shared by both the conscious and unconscious aspects of the self. The author seems to look upon the unconscious as a chasm into which unsatisfied needs, unrelieved fear and undischarged aggression of the conscious world are poured. There is no light in this repressed inner world, as one finds in the writings of Jung. Instead, Dr. Guntrip relies upon a British

psychotherapist, Dr. W. R. D. Fairbairn, who sees it as the domain of bad memories of mother, father, and other primary figures in a person's life. By majoring upon the memories of people, Dr. Guntrip feels that he can avoid the Freudian error of looking upon the unconscious as the source of irrational, biologically determined drives.

Instead of id, ego and superego, Dr. Guntrip believes in an early splitting of the ego into central ego (consciously related to the approving parent), anti-libidinal ego (unconsciously related to the desired parent). Mental pain results from the internal, unconscious struggle between the aggressive and the desired parent.

The self is defended from the anxiety of this psychic civil war by repression, splitting, introjection and projection. The individual differences in the operation of this defense against anxiety are seen as "types" of personality: schizoid, depressed, and mature. Even in the mature, stable personality there is one predominant picture of either a dependent hysteric, suspicious paranoid, or restricted phobic person.

Mental healing comes through long-term psychotherapy. The power of healing is derived from the therapeutic personal relationship of the patient with the analyst. Part of the healing process concerns our moral values, which are those qualities of mature personality necessary for constructive human relationships.

Religion helps a person to overcome his dependence upon parents. It turns him to an experience with "the ultimate all-embracing reality regarded as personal" (197). As in psychotherapy, so in religion, the person moves from a quest for salvation (protection from spiritual dangers) to communion (mature personal relationships).

As with many psychotherapeutic writers, Dr. Guntrip neglects two areas: (1) the effects of physical disease and cultural factors upon the personality, and (2) a clear distinction between health and illness. Further-

more, although he is a clergyman, there is no specific discussion of the role of the minister and the psychotherapist. Instead, religion is considered from a psychiatrist's point of view and no attempt is made to translate this into pastoral practice.

Despite these limitations, Dr. Guntrip has reinforced the growing awareness that inner conflict can be constructive and that anxiety can be a force for growth.

SAMUEL SOUTHARD

The Institute of Religion

Healing: Human and Divine. Edited by SIMON DONIGER. New York: Association Press, 1957. 254 pages. \$3.50.

The articles of 14 authorities in psychiatry and religion are reprinted from *Pastoral Psychology* because of their relevance to human and divine healing. In the introduction, Dr. Earl Loomis observes that the meaning and modes of healing are often discussed, but that a methodology for the study of healing is still a weak point.

The choice of subjects bears out Dr. Loomis' observation. The first section, "Body, Mind and Spirit," contains illuminating discussions of the interrelationship of physical health and the purpose of life. From his study of Parkinson's disease, Dr. Gotthard Booth suggests that disease has a positive, spiritual aspect.

Since illness includes spiritual crisis, it is natural that the next section should involve the disciplines of "Religion and Psychiatry." In his careful study of "Freud, Psychoanalysis, and Religion" Professor Seward Hiltner delineates religion from psychoanalysis and demonstrates the importance of Freud's "constructive theology" for a relevant philosophy or theology.

The third section, "Prayer" illustrates the elusiveness of a methodology for the examination of spiritual resources. On the one hand is the assertion of Bishop DeWolf that prayer is ultimately effective when it

brings objective changes in the attitudes or actions of God. On the other hand there is Dr. George Coe's functional view that belief in a divine response is autosuggestion.

In the final section, "Spiritual Healing," Professor Paul Tillich seeks to differentiate between magic or psychic healing, which depends upon the relationship between finite powers, and spiritual healing, which is a relationship between a human and an infinite power of ultimate value. The article of Professor Wayne Oates presents ethical and theological criteria for valid methods of faith healing. These are based upon a consideration of New Testament passages on healing. A realistic acceptance of physical death is one characteristic mark of a trustworthy healer (John 11:13-14).

SAMUEL SOUTHARD

The Institute of Religion

Where To Go For Help. By WAYNE E. OATES. Philadelphia: The Westminster Press, 1957. 108 pages. \$2.00.

Dr. Oates, who is Professor of the Psychology of Religion at the Southern Baptist Theological Seminary in Louisville, Ky., is well-known for his many contributions to religious psychology and pastoral counseling. This brief manual contains many gleanings of his work in these fields. It is intended primarily as a reference volume but one of the main impressions from reading it through is the tremendous number of resources which are available to those who find themselves in trouble or charged with the responsibility of trying to help those who are in trouble.

After a brief introduction on "the helping character of the Christian fellowship," Prof. Oates divides his book into two parts. The first of these is entitled "the great helping professions and their literature." It is concerned not only with the Christian minister but the doctor, lawyer, teacher and social worker. The approach is not theoretical but

practical, not a treatment of the theology of vocation but factual information. For example, some may be surprised to find the lawyer included among the "helping professions" and in fact the fear of the costliness of seeking legal advice is one of the aspects of Prof. Oates' treatment at this point. In addition, however, suggestions are made on how to secure a competent and trustworthy lawyer either through the Lawyer Referral Services of the American Bar Association or the Legal Aid Society or Public Defender Plan for persons unable to pay for legal services.

The first part of the book also offers guidance on the selection of a counselor and securing helpful literature. The names and addresses of a number of organizations from which one may obtain books and pamphlets is appended. One of the main features of the entire book is the listing of agencies, books and tracts from which one may receive either help or information.

The second part of *Where To Go For Help* offers terse suggestions and enumerates abundant resources in dealing with specific problems. A number of these have to do with marriage or associated questions—premarital guidance, marriage conflicts, sexual difficulties, birth control, sterility, unwed parents; others treat matters pertaining to children—adoption, "problem" children, cerebral palsy, mental retardation; finally, some adult problems are discussed—alcoholism, mental illness and the aging. In almost every instance service agencies and helpful literature are mentioned.

This little reference manual is not intended simply for the minister but for everyone. Though not so impressive in size, it might well replace the old-fashioned Home Medical Adviser which used to be a part of every household. Unlike its ancient predecessor, however, its purpose is not to provide a cheap substitute for technical knowledge and skill but to provide the all-important link between those who need help and those who

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are prepared to render it. Ministers will find it valuable in offering concrete information for dealing with a variety of counseling situations.

CHARLES E. CRAIN

Western Maryland College

CHRISTIAN ETHICS

Christianity and World Issues. By T. B. MASTON. New York: Macmillan, 1957, ix + 374 pages.

This new textbook in Christian Social Ethics fulfills admirably its announced intention to be a core volume for a course in this field. It is written in a straightforward expository style. It covers the main problems. It refers to the relevant literature in both primary sources and in secondary works and it presents in an impartial manner the main alternative position. Its suitability is greatest for senior college courses and as an introduction for theological students who have not had previous training in Applied Christian Ethics. The perspectives of the whole Christian tradition are well outlined in their historical settings so that the beginning student is provided with a systematic understanding and an historical orientation.

Because of its comprehensive survey of contemporary literature the book is also useful for the busy pastor who has not been able to keep up with the rapidly growing literature in Christian Social Ethics. As a textbook reference, it, therefore, deserves serious consideration for a place on the pastor's work shelf. If there is one serious limitation to the book it may be in the fact that the author has so impartially devoted himself to a presentation of issues and points of view other than his own that he has not made as distinctive a contribution as might otherwise be possible. The book is in many ways a model text.

WALTER G. MUELDER

Boston University School of Theology

Work and Contemplation. By DOUGLAS V. STEERE. New York: Harper & Brothers, 1957. xii + 148 pages. \$2.50.

Steere's thesis is familiar: the frame of meaning in which one's work is done is decisive for what happens to a man in his work. Work demands contemplation if it is to escape irresponsibility, dissatisfaction, and bitterness.

The author wants to plow the ground for "a truly Christian philosophy of work." This makes problematic the appropriateness of the concept "contemplation." Steere himself, in good Quaker fashion, is not satisfied with the medieval beatific vision which reputedly needed no "crop of works" to justify it. Contemplation is not limited to an élite nor is it self-vindicating. Without work, and particularly manual labor, human contemplation is "callow and empty." True contemplation must be "intensely alive." That Steere retains "contemplation" may be good Quaker practice, too, for that point of view has been greatly influenced by the extra-Biblical philosophic-mystical ideal of unmoved, inner peaceableness. From a biblical standpoint, the appropriate relation would seem to be, anthropologically considered, work and freedom and, theologically considered, work and worship.

A more serious problem for the consistency of the study as a whole stems from the argument of Chapter Three, "The Eclipse of Man in Modern Industrial Work." The author refers with approval to contemporary prophets who insist, in Steere's words, that the industrial system "*is destroying the responsible center of the man who lives and works in it. It is robbing his work of its meaning. It is taking away his dignity and worth*" (this reviewer's italics). Just how, then, are we to recover a frame of meaning? The logical alternatives are to allow explicitly for less evil in the industrial system as such or, with Marx, to advocate the end of the whole business. The author is attracted somewhat by the former, observing that the

dehumanizing aspects of the industrial situation are "open to considerable modification" through such means as "intentional (frame-conscious) communities." But he has already reified the industrial system as a destructive evil, failing to allow that the hopeful modifications he mentions are made possible within that system itself.

Steere comes to the end of Chapter Four admitting that the query is still with us of "whether the industrial order might be so reshaped as to become an intentional community." In the fifth and final chapter no attempt is made to answer this query. We are assured that the relation of work and contemplation involves "the whole issue of the status of a Christian ethic." But such an ethic is not developed in relation to the modern industrial system. Instead, Steere returns to a discussion of the dialectic between work and contemplation in a way that largely repeats earlier assertions. Contemplation that carries up into itself the stuff of work remains as the way out for dehumanized man. The author is in the position of a soldier who, having admitted that his weapons have been confiscated, nevertheless girds himself to go out and meet the enemy. Thus the study ends on a note of self-induced unreality.

The reviewer found minor typographical errors on pages 5, 6, 31, 61, 74, and 82.

A. ROY ECKARDT

Lehigh University

Christian Ethics. By GEORGIA HARKNESS. New York: Abingdon Press, 1957. 240 pages. \$3.75.

The Christian ethic is presented here as "faith working through love." Convinced that "Christian living is an imperative for our time," Professor Harkness explores Christian ethics, its biblical roots, its theological life, and its social fruit.

All the major problems come up for attention. In the initial chapter some fundamental

conclusions are reached. The Christian, while a creature of *agape*, may learn from the moral philosophers, the insights of Plato and the fortitude of the Stoics, the practical wisdom of Aristotle and the duty ethic of Kant. Again, the Christian ethic is not to be equated either with "the American way of life" or even the voice of the Church. The Bible as the foundation of Christian ethics must be interpreted with discrimination in the light of Jesus Christ, the picture of whom in the Synoptics is "in essential outlines correct." And the Christian man "must be continually on the alert to see what a sensitive Christian conscience, responsive to the call of Christ, will hold to be right and wrong courses of action" in his historical situation.

The Hebrew prophets are interpreted as approximating the insight of Christ, uniting the "universal love of God and universal moral obligations." Hebrew law is appreciated as timeless in its "basic frame of reference," i.e., "the righteous, sovereign rule of a protecting, gracious God."

The ethic of *agape* is developed as the life of those whose sin is forgiven. The love of God comes through "God acting in Christ" and is "mediated through the Holy Spirit." The theological orientation is clear and without apology. The new life in Christ is the beginning and the power of Christian living. Non-Christian morality then is inadequate, not necessarily immoral.

Eschatology in the New Testament is faced. The author concludes that Jesus probably shared apocalyptic expectations, but he was never ethically barren. God has ethical purpose for this world as well as the next.

Half of the book deals with "problems of social decision." The author's purpose is to outline the meaning of social sin and show "the possibilities of Christian love within these impersonal social structures," refusing to make justice the sufficient social norm, she contends that "fuller justice" is only "actuated by Christian love." Love is al-

ways relevant and normative. Yet decision may not be abstractly "perfect." It should be the "best possible course." Respect for persons is a concept frequently and effectively used to help give meaning to love in the orders.

There are chapters on the areas of family, economic life, race, the State, war and the international order, and culture. The author resists naive confusion of the divine will with social systems. The quality of life under God is not easy even in such good systems as monogamous marriage and representative democracy. It generates a "remarkable staying power" in the social order, however good or bad. For, she says, "not even the awful carnage of war can wholly erase human sensitivity, and foundations remain for building in love beyond it."

An honest realism prevails throughout. Social evil is seen as stubbornly entrenched and human motives as usually mixed. Yet here is robust confidence, grounded in the work of the Creator to transform what He creates. The Religious Book Club is right, the book is "sound and discriminating."

The book will make a useful guide for group study of Christian ethics. It is balanced and comprehensive, and a clear outline form is followed. There is an index, but no bibliography.

W. LAWRENCE HIGHFILL

North Carolina State College

The Bridge: A Yearbook of Judeo-Christian Studies. Edited by JOHN M. OESTER-REICHER. Volume I, New York, 1955.

I cannot give a detached opinion on *The Bridge*. The series (of which the first of two volumes are here under consideration) impinges on me in two ways. The series is an output of "The Institute of Judeo-Christian Studies" of Seton Hall College, and Judeo-Christian studies chance to be my own specialty. *The Bridge* is written and edited by Roman Catholics for Jews, and I am a Jew.

From Protestant circles there have appeared from time to time some roughly analogous volumes. For example, the Committee on the Christian Approach to the Jews of the International Missionary Council published *The Church and the Jewish People* in 1954. Of the twelve essays, two were written by Jews; a Protestant publication, *Religion in Life*, invited me to review the book, and my review was published precisely as I wrote it. *The Pastor*, a Methodist publication, invited me to review Chaim Lieberman's *The Christianity of Sholem Asch*. I would submit that this all amounts to dialogue between Jews and Christians.

The Bridge, on the other hand, presumes to label itself a dialogue, and here I quote from the statement of purpose, "even though one party to it speaks but indirectly. . . ." In plainer English, this "dialogue" consists of Roman Catholics speaking, and of Jews being silent. May I be pardoned for regarding the total procedure as an unique piece of effrontery?

I belong to several scholarly societies, for example, the Society of Biblical Literature and Exegesis. At regional and national meetings Jews and Christians sit side by side, hear each other's papers, and rise to comment in praise or dispraise; the Society publishes a journal; Jews and Christians alike read it and write for it. I am one of the editorial committee of the Hebrew Union College Annual; our pages are available to papers of quality and relevancy regardless of who wrote them. We have published a good many articles and essays by Christians.

The plan, scope and procedure of *The Bridge* offend my Jewishness and my pretensions to impartial scholarship on the professional level. If one party to *The Bridge* is to be silent, then its pages are apparently not open to someone like me. Can I take seriously the word *studies* in the title Institute of Judeo-Christian Studies?

I confess that some of the individual essays have merit (just as some of them do

not), but I am mindful of the pit into which a colleague of mine fell. The publishers took from his negative criticism of the book a mitigating sentence, and used it in a handbill designed to persuade rabbis to buy the book; this handbill abstained from describing the plan, scope, and procedure of the book. I understand that a similar procedure is followed by venial producers of plays on Broadway in New York City.

I believe that I have a pretty good acquaintance with biblical periodicals published in various places by Catholic scholars. I think, for example, of the *Catholic Biblical Quarterly* and *New Testament Abstracts*. I wonder if the fine scholars connected with those journals approve of *The Bridge*. I doubt it.

I am all for Jewish and Christian interchange. *The Bridge* is not interchange. It provides for only one way traffic. I urge Jews not to buy it, nor to encourage its sale. Let those who put it out bear the expense of it.

SAMUEL SANDMEL

*Hebrew Union College,
Jewish Institute of Religion*

The Kingdom Beyond Caste. By LISTON POPE. New York: Friendship Press, 1957. xvii + 170 pages. \$3.00. (\$1.25, paper.)

This book must be reviewed for what it is, an admirable summary for popular consumption. The research scholar will find little that is new. Its brevity forces omission of many details and qualifications. Yet these limitations do not reduce the merit of the book. Our most important need in race relations at the moment is at the grass roots rather than in the ivory tower. Pope has produced the best available book to meet this need among churchmen.

He covers a wide area, including anthropological finds, causes of prejudice, current conditions, goals and strategies, and the role of the church. There are excellent discussions of the limitations of education and

of principles to guide social strategy. One may discover deep insights concerning broader problems, such as the role of law or the relationship between freedom and equality, the latter with the interesting suggestion that the symbol of democracy might be neither lion nor eagle, but the duck, always slightly off balance, yet moving without upsetting!

One might propose minor amendments, such as a more adequate analysis of segregation, or a clarification of action by leadership against prevailing public opinion. On at least three grounds one may also question the often repeated indictment of the church as the "most segregated major institution in American society," lagging behind "most other major areas of human association."

Even when coercive segregation is eliminated, we would expect that for a considerable time high percentages of racial groups would prefer their present churches, on grounds unrelated to prejudice. In the second place, not only is residential segregation related to segregated churches, as Pope asserts, but the parish principle supports some hesitation in soliciting membership from distant neighborhoods. Thirdly, the recent progress which Pope reviews weakens the original condemnation considerably. The historic 1946 statement of the Federal Council of Churches antedated the Supreme Court decisions on both university and elementary education, and in view of tardy compliance with the court finding, the two documents may be more comparable than at first appears to be the case. There are also competent observers of the South who view the contribution of other agencies as less and of the church as more.

The thesis can be defended that in comparison with other social institutions the church has given notable leadership in race relations, although she has yet lagged so far behind her divine commission as to stand condemned. This is not to remove the pressure of an aching conscience nor to reduce a beam to a mote. This still accepts Pope's

general judgment even though significantly modifying his bill of particulars.

HARVEY SEIFERT

Southern California School of Theology

A Rauschenbusch Reader. Compiled by BENSON Y. LANDIS. With an Introduction by HARRY EMERSON FOSDICK. New York: Harper & Brothers, 1957. xxii + 167 pages. \$3.00.

As one reared in the Social Gospel, I studied these selections from Walter Rauschenbusch's pen with considerable personal interest. The volume coincides with the fiftieth anniversary of the publication of *Christianity and the Social Crisis*. There are included portions from every chapter of that pioneering work, the introduction to *Prayers of the Social Awakening* with selections from the prayers themselves, major sections from three chapters of *Christianizing the Social Order*, parts of the booklet, *Dare We Be Christians?*, most of the final chapter of *The Social Principles of Jesus*, selections from three chapters of *A Theology for the Social Gospel*, and several occasional writings and addresses.

The editor has given us a most judicious sampling. Apperception is furthered by the historical and biographical sketch introducing each selection. A chronology is appended. The reader will either learn much of Rauschenbusch's spiritual pilgrimage or will have his knowledge refreshed.

It is tempting to point to limitations in Rauschenbusch's economic remedies and to allude to the theological coming of age of the Social Gospel since he left us. He was, of course, much convinced that the truth of evolution means the beneficent advance of society. Yet he was no utopian. The realism of his grasp of moral and social problems confronts us on every page. Reinhold Niebuhr, himself much influenced by Rauschenbusch, calls him "the real founder of social Christianity in this country."

I lift out a favorite sentence from *Chris-*

tianizing the Social Order: "Laws and constitutions are mighty and searching, but while the clumsy hand of the law fumbles at the gate below, the human soul sits in its turret amid its cruel plunder and chuckles." That so much of Rauschenbusch's message has lost nothing of its urgency and power attests to the enduring stature of this prophet of the Kingdom of God.

A. ROY ECKARDT

Lehigh University

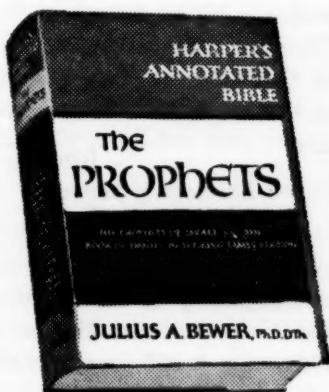
ROOT, ROBERT, *Progress Against Prejudice*. New York: Friendship Press, 1957. x + 165 pages. \$2.50. Paper \$1.25.

The author of this book is an experienced journalist who shortly after the war became very much concerned about the ecumenical movement and joined the staff of the World Council of Churches as a journalist. He is now a professor in a School of Journalism but he has made his life work the interpretation of religious and ethical problems through the medium of journalism. In writing this book he has sought to bring together a record of what the American churches have done about the race problem since the Supreme Court handed down its decision on school desegregation in 1954. He has a chapter on the forthright policy of the Roman Catholic Church which because of its authoritarian structure is able to move much more rapidly than Protestantism. This chapter in some ways causes Protestants to feel the weakness that comes from having their churches dominated by the regional lay mind but one reads it with mixed feelings because the capacity to make changes by authoritarian fiat is not something which Protestants desire to possess.

Professor Root has intentionally written a selective book. He has looked everywhere for positive achievements and he has found many, especially in the North and in the border states. The hard core states of the Southeast hardly appear in the book. This is not said as a criticism but as an indica-

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tion of the nature of the problem. Wherever there is a measure of openness in the community, the churches can move quite rapidly but they have not been more successful in creating the initial openness than other institutions. Perhaps we can hope for a gradual narrowing of the hardcore area. Professor Root does mention such individuals as Hodding Carter who carries on bravely as an editor in Mississippi and he notices the occasional statements against racial discrimination by denominational bodies in such states as Georgia and South Carolina. He also notices the remarkable fact that the national judicatories and other agencies of denominations which have their chief strength in the South have strongly supported the Supreme Court's decision. This is true of the Southern Baptist Convention and of the General Assembly of the Presbyterian Church in the U. S. This shows that whenever the immediate local pressure is diluted, the churches are able to witness quite clearly.

These statements about the South do not mean that it is to be condemned for self-righteousness by other regions. Its problems are objectively more difficult. I realized this recently when a former student of mine who has been a minister in South Carolina sent me an article in which he said that many southern parents oppose integrated schools for the same reason that professors on Morningside Heights do not send their children to the public schools! He was able to make use of one thing that he had learned in New York. He was not defending segregation as such but he did show that there are educational and cultural problems intertwined with the racial problem. Professor Root shows where the chief issues are to be found in the North where it is less difficult to make some progress in dealing with them; they are chiefly in the overcoming of housing ghettos and in the development of racially inclusive congregations. So far as the latter is concerned, there is the complicating factor of the desire of Negro churches

to maintain their own strength as racial bodies. In general on both of these issues one feels, after reading this book, that in the North and in the border states there is a very real beginning and that there is a gradual fading of the old inhibiting rationalizations. There are already present in some measure mutually supporting favorable trends in political participation, economic and educational opportunities, housing and the development of inclusive local churches. Of them all the last two still face the greatest obstacles.

Professor Root has written a very useful book that helps us to see behind the headlines to a neglected side of current developments.

JOHN C. BENNETT

Union Theological Seminary

THE BIBLE

The Geography of the Bible. By DENIS BALY. New York: Harper & Brothers, 1957. xiv + 303 pages. \$4.95.

This is an exceedingly informative, well written and excellent book on Palestinian geography. Its strength lies not in the biblical element of its title, but in its geography. It is weak in archaeology and the problems of historical topography: that is, in precisely those areas in which the best atlases and biblical geographies (Abel, George Adam Smith, Grollenberg and Wright-Filson) are strongest. Yet it is strongest at the very point where the other works are weakest: namely, the physical geography of Palestine as it takes form from its geological history and in turn, then, furnishes the stage for human history.

Its author is currently a Visiting Lecturer in Political Science at Kenyon College. For fifteen years he was a member of the Jerusalem and the East Mission in Palestine and from 1949 to 1954 was Principal of St. George's Upper School in Jerusalem. Throughout his stay in Palestine he assiduously followed his hobby, geography, visiting

and studying every area of the country, drawing maps and charts, until he both knew and could illustrate his subject well. The present book is the result of these labors. It is very readable, but could not be said to be a "popular" book. It is quite willing to go into detail regarding all sorts of essential matters, including especially the geology and climate of the country. This is the book's strength. Since one can never really understand a country's geography without knowing its geological history, one must be grateful to the author and to the publisher for making his data easily available for the first time in convenient form in English.

Part One, comprising the first one hundred pages, is mainly devoted to geology and to climate. It also includes chapters on fauna and flora and on food, but as in matters of archaeology and historical topography these chapters are not strong, because the author has not majored in these subjects. Part Two discusses in eleven chapters and in some detail the regional divisions of the country. The student and teacher who studies these chapters carefully, particularly the main features in the light of their geology, will gain a knowledge of the physical geography of the country which he could obtain from no other volume in English, of which I am aware. It is indeed interesting, however, that while the book thus makes a very important place for itself, it is not really a substitute for any of the other basic books in the field.

G. ERNEST WRIGHT

McCormick Theological Seminary

Nelson's Complete Concordance of the Revised Standard Version Bible. Compiled under the supervision of JOHN W. ELLISON. New York and Toronto: Thomas Nelson and Sons, 1957. xii (unnumbered) + 2157 pages. \$16.50 (buckram); \$27.50 (leather).

Alexander ("the Corrector") Cruden, in

the first edition of his famous concordance of the King James Version (1737), traces concordances of the Latin Bible back to 1262, and of the English Bible to 1550. Other classical concordances of the KJV are Robert Young's "Analytical Concordance" (New York, 1881; 1136 pages) and James Strong's "Exhaustive Concordance" (New York and Cincinnati, 1890; 1807 pages); the latter work is said to have been thirty years in the making. The American Standard Version of 1901 also had its concordance, published by M. C. Hazard (Thomas Nelson and Sons, New York, 1922; 1234 pages). It was not only desirable but very necessary that the Revised Standard Version (finished 1952) should also be made the basis of a concordance.

The fact that we have had to wait only five years instead of twenty to thirty for this book is due to the insight of Rev. John W. Ellison, rector of the Church of the Epiphany (Protestant Episcopal) at Winchester, Mass. In his graduate work at Harvard University he discovered that an electronic computer could relieve the student of a great deal of routine labor in comparing NT Greek manuscripts, and he believed that the computer could be used to good advantage in preparing a concordance.

As a result, the Univac I computer in the offices of Remington Rand, Inc., was used as a substitute for human memory; this reduced the time element to a minimum. Information on the process by which the work was done can be obtained on request from the publishers; there is also an article in *Popular Science* for November, 1956 (vol. 169, no. 5), pages 173-175, 242, 246, by Gardner Soule: "The Machine that Indexed the Bible" (in the first paragraph the concordance is erroneously called a dictionary). We will let it suffice to say that the Univac is described in this article as a "fast moron" that reads only magnetic tape marked with various combinations of zero and the number one, standing for the letters of the alphabet and

punctuation marks used in English. By feeding the proper instructions into the machine, the operators eliminated 127 words (such as "a, the, I, but, and") which are not semantically significant, but which make up about 59% of the Biblical text. Five other words were sometimes omitted and sometimes included. The context of the words was also limited to approximately thirty-five spaces by mechanical means.

As Mr. Ellison rightfully points out in the preface, the reader cannot expect to find in this book the analytical features which were a valuable part of older concordances. For example, there is no differentiation between "well" as a noun and as an adverb, or between "open" as a verb and as an adjective. Inflectional forms of the same word (charm, charms; bring, bringest, bringing, brings, brought) are listed separately, which is often an advantage. There is, of course, no indication what the original Hebrew, Aramaic, or Greek words were.

It may be noted, as a matter of general interest, that there are no words in the RSV beginning with "x," and that the following words (among many others) occur only once: furiously, dullness, stripe (sing.), Latin, incredible, philosophy.

With regard to marginal readings, it is the policy of this concordance (see the preface) to include none from the OT, and in the NT to list only those that are more than half a verse in length, and to mark the latter with an asterisk. This has not been carried out consistently. For example, "condemned" is properly listed for John 8:10 and starred, but its occurrence in Mark 16:16 is omitted altogether. "Deadly" in Mark 16:18 and "demons" in 16:17 are likewise omitted. In the so-called "short ending" of Mark, listed in the concordance as 16:8, such words as "Peter," "reported," and "salvation" are included, but "Jesus," "imperishable," and "eternal" are left out.

Biblical scholarship has reason to be grateful to Mr. Ellison, the technicians of Reming-

ton Rand, Inc., and the publishers for this handsome volume.

F. WILBUR GINGRICH

Albright College

The Interpreter's Bible, Volume 6 (Lamentations, Ezekiel, Daniel, The Twelve Prophets. Edited by GEORGE A. BUTTRICK. New York: The Abingdon Press, 1956. 1144 pages. \$8.75.

The major work in this volume is May's excellent analysis of Ezekiel. It is technical both in its long (26 pp.) introduction and detailed exegesis, but with Ezekiel studies in their present state of flux, no simpler way is possible if a scholar is to work with integrity. His discussion is remarkably easy to follow especially when compared with that of other men (e.g., Rowley's excellent monograph). For May 40% of Ezekiel is editorial including the passages on individual responsibility. The editor is a shadowy figure in May's discussion, but is regarded as later than Isaiah, a close disciple/biographer of Ezekiel, and as one more concerned with the Davidic king and the full restoration of Israel than with Ezekiel's theocratic state. Ezekiel is responsible for substantial sections of the book bearing his name. Chs. 8-11 report an actual visit of the prophet to Jerusalem. This reviewer is not entirely committed to May's conclusions, but this is a painstaking, often brilliant work, which adds much clarity to the tangled web of Ezekiel studies.

Equally detailed is Jeffrie's analysis of Daniel. The abuse to which this book is subjected makes necessary a fully annotated treatment which can be placed before the public and to which the troubled student and dogmatic conservative can be referred that they may see with their own eyes. Notable in the introduction is an exposition of the typical Greek ruler's attitude toward Palestinian affairs. Aramaic is the original language of the book which for reasons still un-

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known was half translated into Hebrew. Rhetorical devices are analyzed in detail to cast illumination on the meaning of the narrative and the purpose of the author. Moral values are implied here as effectively as in the exposition. Meek submits Lamentations to a detailed linguistic analysis which demands a full knowledge of Hebrew. Since Meek is a brilliant linguist and has a real feel for language this is valuable work. A work of this scope can afford the luxury of such exegesis.

Limitations of space make further detailed comment impossible. Fosbrooke on Amos is not brilliant in manner but is both sound and suggestive. Wolfe on Micah and Taylor on Zephaniah, Nahum, and Habakkuk have produced skilled textual analyses. Thomas on Haggai and I Zechariah and Dentan on II Zechariah and Malachi handle difficult post-exilic writings with clarity and sensitivity. Smart on Jonah is adequate but routine; one misses the sparkle and penetration this book invites. Obadiah and Joel are enigmas and Thompson takes an orthodox position.

By and large this is precise scholarship rather than eloquent and stirring writing. These men tend strictly to business giving a kind of prosaic realism to exegesis, which is an art as well as a science. The Scandinavians are almost entirely omitted, and little attention is paid to any liturgical use of or elements in the prophets. The concepts utilized by the current movement in Biblical theology are not employed by these men. Indeed, their interest seems to lie in literal explanation and textual reconstruction, and the religious patterns by which Israel lived seem outside their concern. As a whole this is excellent scholarship, and in a number of cases truly brilliant.

The exposition in this volume varies from profundity to artificiality. Paradoxically the best work is done on the least promising books. Sperry on Haggai and Zechariah, Cleland on Nahum and II Zechariah do not hesitate to be critical of the canonical author;

they grasp the essentials for the modern reader; and comment on the relationships of Old and New Testament which are involved here. Thurman handles Zephaniah and Habakkuk with restraint. One feels he is stepping over backward to avoid homiletic pitfalls and wishes he had developed his ideas further.

Lovett on Amos has good insight. He is guilty of what actors call "throwing away lines" by making his point so concisely or in undramatic prose that much good is apt to be overlooked. Scarlett approaches Jonah in a thoroughly professional preaching style thus distorting some Biblical categories and being guilty of non sequiturs, but his genuine feeling and insight make this as interesting reading as there is in the entire volume.

Allen on Ezekiel is somewhat uneven. He is especially good at suggesting political or international implications; yet he misses other points such as failing to rise to 3:17-21 or in his misunderstanding of some Biblical concepts (such as the New Testament idea of the Son of Man). Kennedy on Daniel gives an excellent apologia for apocalyptic and is original and probing, yet he misses the implications of the hymn in 2:20-23 or of 3:17.

On the whole the expositions listed above impress this reviewer favorably. With the others he has considerable reserve and feels the blame rests on the format of the Interpreter's Bible more than on the authors themselves. The basic flaw is the establishing of an artificial dualism between the scholar and the preacher. The dualism is legitimate, but it exists between history and theology and the two must co-exist together, not separately, in the true handler of the Biblical faith. It is precisely here that the Biblical theologian has made great contributions (and some errors) in bringing the two emphases of analysis and witness together. It is significant that (as noted above) this volume makes almost no use of Biblical theology. The proper complement of exegesis,

therefore, is not the man-made patterns of preachers, but the unfolding of patterns of revelation by the Biblical theologian.

This is the wisdom of the old *Expositor's* Bible which met the needs of a half century ago. It is likewise the strength of the current *Das Alte Testament Deutsch* which in this respect has succeeded where the Interpreter's has often failed. In the Interpreter's, the student frequently uses the exegesis and ignores the exposition. The pastor does the reverse. The result is a schism and crippling of the impact of the Bible which should not occur.

This has led to an inhibition on the part of the exegete. Time and time again one feels him reaching to thrust a point home, and then withdraw as if to say, "But this is not my responsibility." As for the expositor, frequently he is a busy minister or administrator. He is a conscientious craftsman but he cannot afford time to master linguistic disciplines, subtle Hebrew thought patterns, or the important area of word study. The inevitable result is a series of distortions which will continue to perpetuate themselves in the American pulpit as long as these books are used. Frequently the expositions are didactic and professional. Too often the text is a mine to be exploited rather than a word to be revealed. One regrets this, for the expositors are good workmen and the blame lies elsewhere. If the task had been entrusted to the exegetes themselves or to Biblical theologians the verdict might be different.

The whole concept reveals a typically American distrust of things intellectual. A great teacher when asked what he thought to be the best devotional reading replied, "For me it is a good critical commentary." This is no doubt hyperbole, but it is the kind of thought which might well be considered by publishers, teachers, and ministers alike.

LIONEL A. WHISTON, JR.

Eden Theological Seminary

History of the Old Testament. By PAUL HEINISCH; translated by WILLIAM G. HEIDT, O.S.B. Collegeville, Minnesota: The Liturgical Press, 1952. xviii + 455 pages; 16 map plates. \$6.00.

This is a companion volume to the author's *Theology of the Old Testament*. Both works were first published in German as parts of the *Bonner Bibel* (Bonn: Peter Hanstein, 1950), but have been revised and supplemented in the present edition. Mr. Heidt has done the work of translation smoothly and efficiently. The material is easy to read and relatively free of "translation style."

The book is ambitious in its scope, beginning with creation and tracing the Hebrews and their neighbours to about A.D. 135. The approach is mostly theological, and many critical problems of a literary and historical nature are ignored or oversimplified.

One gets the impression that the author has attempted to write a non-technical textbook primarily for college and seminary students of his own church. Catholic scholars must be allowed to judge the merits of the book for that purpose. However, the book does not commend itself without reservations to the average non-Catholic student. Not the least of the difficulties he would encounter is the Douay spelling of proper names. A student unfamiliar with the Douay Version might guess the identity of Henoch, Noe, Sim, Cham, Agar, Eliseus, Achab, or Aggeus, but would surely be puzzled by Aod, Ochozias, Phacee, or Sophonias.

The author makes a rather labored attempt to maintain critical perspective without doing violence to the position of his church. Several times he cites ecclesiastical authority to show that his position is sound (cf. pp. 18, 19, 64, 321). Nevertheless, his approach to the Bible will strike many as very conservative. He reacts strongly against anything associated with Wellhausen or his spiritual successors, but does not present thorough or convincing arguments for his

opinions. The following examples will illustrate the conservative flavor of the book.

(1) He assumes that Moses wrote most of the Pentateuch (e.g., pp. 23, 33, 52, 106f.), but admits that "in his literary work Moses could have employed various written sources, as well as one or more assistants working under his supervision" (p. 107). The author acknowledges also that the Pentateuch underwent considerable post-Mosaic augmentation.

(2) The Holiness Code (pp. 251, 310) and Deuteronomy are dated to the reign of Hezekiah, although they were compiled in part from much older sources (p. 263).

(3) Genesis 3:15 is the "protoevangel" (p. 21), and refers to Mary, Jesus, and the devil.

(4) The Flood story is approached as history. Two accounts are recognized, but "there is complete harmony on all essential points, and these must be regarded as historical . . ." (p. 27).

(5) Genesis 49 is assigned to Jacob, who in verses 10-12 gives the first promise of a "personal Messiah" (p. 57).

(6) The book of Judges is dated to the reign of David or Solomon (p. 135).

(7) The distinction between priests and Levites is declared to be Mosaic, although the author recognizes that their rights and duties were not clearly defined at first (pp. 97, 114).

(8) The Chronicler is held to be a reliable historian whose work is as trustworthy as Samuel-Kings (pp. 156, 157).

(9) The book of Daniel is assigned to the sixth century, although the author acknowledges that it underwent a Maccabean edition (pp. 320, 409).

The strongest feature of the book is the author's attention to the extra-Biblical evidence for Old Testament study. The reader is made keenly aware of the influence of the several Near Eastern cultures upon the history, culture, and religion of the Hebrew

people. The sixteen Westminster maps in the rear of the book serve the student well in this connection. However, in his treatment of the archaeological evidence the author betrays the same tendency to oversimplify which is evident throughout the book.

EMMETT WILLARD HAMRICK

Wake Forest College

Theology of the Old Testament. By PAUL HEINISCH. Trans. by WILLIAM G. HEIDT. Collegeville, Minnesota: Liturgical Press, 1955. xx + 476 pages.

This volume, a splendid specimen of the art of book design and printing, is part of a trilogy in the German Roman Catholic Bonn Bible. All are now available in English, including *History of the Old Testament* and *Christ in Prophecy*. First translated into English in 1950, the text of the second edition remains verbatim. What is new is the striking format and the replacement of a bibliography of collateral reading with the text of three papal encyclicals concerning Bible study: *Providentissimus Deus* (1893), *Spiritus Paraclitus* (1920) and *Divino Afflante Spiritu* (1943). This substitution permits the reader more readily to see the mixture of flexibility and adamancy with which the Church both allows and circumscribes the historical study of Scripture.

Organization is a notorious bone of contention in any biblical theology. Heinisch, with no trace of novelty, divides his subject into five parts: God, Creation, Human Acts, Life After Death and Redemption. Each of these parts is further subdivided by four stages. The result is frequently annoying atomism, amounting at times to little more than a collection of quoted or paraphrased Biblical passages. The foisting of dogmatic theology upon the Bible is especially evident in the discussion of the nature of God, where the distinctions and terms of later philosophy and theology are dominant (although he wisely avoids a flat reading of the Trinity into the Old Testament).

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The critical conservatism of the work is apparent in the tenacious holding to traditional views of authorship, with Moses assumed as the author of the Pentateuch and Isaiah as the writer of the entirety of the prophetic book. The rashest critical judgment is the exclusion of "Israel" in Isa. 49:3 as a gloss. In general the dramatic sense of organic development in Scripture is seriously jeopardized. Even though the prophets are said to have deepened the faith of Abraham and Moses, and the exile to have released that faith for the masses, there is a distressing orderliness and propositional character to the theology unfolded. The elements of surprise and conflict are lost in the neat sense of imperturbable revelation in the form of correct ideas.

Yet there are refreshing and informative facets to the book. The erudition of the author is undisputed. He is familiar with the ancient Near Eastern religions and cites copiously from parallel literature. The Jewish faith is elucidated by judicious use of intertestamental writings, especially the Wisdom of Solomon on which Heinisch has done significant independent study. Superficial harmonizations between Genesis and the natural sciences are eschewed and room left for forms of evolutionary biology that do not compromise the uniqueness of man in God's image. The critique of Old Testament morality is essentially a view of progressive revelation. The short section on the afterlife is a masterly exposition built on solid historical exegesis. There is a sober analysis of notions of the future; their figurative and temporally disordered natures (what he calls "perspectiveless silhouettes") are affirmed. One wishes that his own use of Old Testament anticipations of Christ could have been carried on with such historical clarity. Instead he resorts to an orthodox piecing together of the totality of Christ out of the innumerable prefigurements.

There is a mine of information and insight in the work. Yet the total approach, the re-

duction of Biblical science to an adjunct of dogmatic theology, is not any more palatable for being dressed up in so urbane a form. There is an unfortunate touch of anti-Semitism in the emphasis upon God having turned away from the Jews, implying an odium to Jewishness and some special virtue in the Church that now possesses the truth. For all the admirable grasp of the author's mind and his stress upon love and humility in the religious life, one looks in vain for some sign of intellectual humility or contrition in that branch of the Church for which he speaks.

NORMAN K. GOTTWALD

Andover Newton Theological School

The Faith of Israel. By H. H. ROWLEY
Philadelphia: Westminster Press, 1957
220 pages. \$3.50.

In this volume Dr. Rowley presents his Sprunt Lectures delivered at Union Theological Seminary in Virginia in 1955. Although the work bears the subtitle "Aspects of Old Testament Thought" it is frankly a study in Old Testament Theology, as one would expect from the title.

The author recognizes the difficulties in this approach, owing largely to the critical work of the past century and a half, a discipline to which he has made numerous important contributions. He enters upon this study with realization of the "necessity to retain a historical sense, and to have a firm grasp of the process that provides the material for our theology." The distinction between a history of religion and a biblical theology is that "for the former every religious idea and practice demands full consideration while for the latter all that is not of the essence of the faith of Israel is irrelevant." To the scorner of evolution he avers that he finds both evolutionary and non-evolutionary factors in the Old Testament history. Nevertheless he sees a "unity of growth" in the Bible, so he does not deal with the Bible on a flat level.

With his usually scholarly thoroughness he makes copious reference in footnotes to current critical and historical studies and gives ample documentation. The footnotes would go far toward furnishing a basic bibliography on separate topics, drawing from books and periodicals in most of the modern European languages.

The seven chapters treat the subjects: Revelation, God, Man, Individual and Community, the Good Life, the After-life, the Day of the Lord.

One of the few criticisms which might be offered would be that the author tends occasionally (so it seems to the reviewer) to confuse the historical with the traditional, or rather, the early stories with the later editorial religious and theological "overlay" of interpretation imposed upon them. Thus, although he accepts the position that the faith of Israel began with Moses and the Exodus, he continues to cite items pertaining to the religion and character-portrayal in the stories of the patriarchs, sometimes with dubious effect. Speaking, for example, of "remnants of polytheism in the speech of Israel," and that "syncretism has been at work to equate the once separate deities with Israel's God," he goes on to say "we never find any opposition between the God of Moses and the God of the patriarchs, or any undercurrent of feeling that the identification was not complete." He might have indicated in the text or in a footnote (space permitting) the reason why this identification took place: because something had happened to the early traditions, several centuries after Moses' day (and several more after the patriarchs lived) to bring the stories into conformity with the ethical monotheism which was attained in the later period of Israel's history. That Israel did win through to ethical monotheism is distinctive of her faith, and is well demonstrated in the chapter on the Nature of God, as well as elsewhere in the book. Many readers may accept the dictum often repeated, that the traditions of the patriarchs

are "substantially historical," and leap to the conclusion that this holds also for the religion of the patriarchs as represented in Genesis. Yet while it may be true that the general framework is historically grounded, it is misleading to disregard the theological "overlay" which is not contemporary with patriarchal times.

After consideration of the story of Moses and the election of Israel, the author says: "For the study of the faith of Israel it does not matter whether this story is reliable or not, since Israel believed it, and on it erected her faith that God was active in history and in her experience," (as though, if it were fiction, one might interpret it just as he would the book of Jonah?). The reviewer does not wish to seem captious, and has no intention to discount the providential element in Israel's history. Many modern nations claim a providential factor in their histories, and not all of them with the heritage of Israel.

One other observation concerns Rowley's interesting thesis that a unique feature of Israel's faith was that revelation sometimes comes through a complex of a prophetic personality and an event. Three examples of this are given: Moses and the deliverance from Egypt; Deborah and deliverance from the Canaanites; Isaiah and deliverance of Jerusalem from Sennacherib's army. The question here is whether the author overworks this thesis, making it almost a mechanical process, practically reducing it to a prediction-fulfilment sequence. These are all dramatic incidents, vividly told, with wind and weather and plague, respectively, operating (at the behest of the deity) to fulfil the prophet's prediction; here "we find personal and impersonal factors woven together in what the Hebrews believed to be God's manifestation of himself." Just what should a modern-day person (not an ancient Hebrew) believe, or what should a college student be advised to believe about this?

Despite these criticisms the serious reader

will find many excellent insights in every chapter of this book, and perhaps best of all, he will find a good coverage of the most important aspects of Old Testament thought, along with a happy balance between biblical theology and critical scholarship.

JOHN W. FLIGHT

Haverford College

The Sources of the Synoptic Gospels. Vol. II: St. Luke and St. Matthew. By WILFRED L. KNOX. Edited by H. CHADWICK. New York: Cambridge University Press, 1957. ix + 170 pages. \$4.00.

This study does not admit of review apart from Vol. I (Mark) in that the same pre-suppositions and methodology underlie the work as a whole (summarized I, 1-7; II, 138 f.). Vol. I had been prepared for the press when Knox died in 1950; Vol. II was revised, supplemented and arranged by H. Chadwick.

Knox advances the view that the structure of the Synoptic Gospels can be accounted for only on the basis of the use of short written, or perhaps oral (but in a fixed form) sources, longer than the self-contained pericopae of form-criticism, yet shorter than a complete Gospel, whether in its final dress or in an earlier edition (e.g. Proto-Luke or Ur-Mark). In the case of Mark, he begins with the "Twelve-source" identified by E. Meyer (*Ursprung und Anfänge des Christentums*, I, 1921) and arrives at some eleven sources for Mark, which he further multiplies for Matthew and Luke, in part by fragmenting Q. But the main support for his thesis comes from Luke who (it is supposed) copies his sources faithfully, inserting a piece of narrative only occasionally into a series of sayings to break the monotony (II, 67). These sources are identified with a greater or lesser degree of certainty by a close—and usually comparative—analysis of the text.

Thus Knox wants to insert a stage between the circulation of the independent

oral units and their collection into connected narratives. It will be observed that on his view the period of oral transmission is sharply curtailed: "Thus, 'In the beginning was the sermon' needs to be supplemented by the words, 'The lesson was a close second' . . ." (I, 5). Such tracts would be a natural development, not a literary product; they go back perhaps to the practice of reading synagogue lessons or memorials of the Apostles (Justin Martyr). The result is that the fixed form of these tracts is pushed back into the Apostolic period itself, and their variation or alteration is due to divergent traditions and/or the editorial work of the evangelists.

So broad a thesis can only be commented on in a general way in this review.

H. A. Guy (*The Origin of the Gospel of Mark*, 1955) has suggested that the disarrangement of Mark can be accounted for on the theory that the Gospel was originally composed on single papyrus sheets containing separate pericopae. Although Guy does not admit it (p. 47), his view and that of Knox are not far apart. The question is whether there is evidence that such note-books were actually in use, either in single sheets or in small booklets. C. H. Roberts has opened up this subject in an article ("The Codex," *Proceedings of the British Academy*, 1954, 169 ff.) where he suggests tentatively that the influence of the codex can be attributed largely to Christian use and may have had its origin in the Roman parchment notebook. Such phenomena as the lost ending of Mark (if there be such), the floating *Pericope de Adultera* and the proposed derangement of John may be evidence for this view. If so, then Knox and Guy have a foundation on which to build but as yet clear external evidence is lacking.

Source analysis is highly contingent. The form-critics explain the same set of data with which Knox is working in an entirely different way. Yet his own view is that the sources may not necessarily have been written

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ten. That some units were put together prior to their inclusion in the Synoptics is widely admitted; that the bulk of the material was handled in this way does not follow so easily. The valuable insights which Knox provides need further scrutiny, both from the standpoint of the historical process of Gospel-making and of structural analysis.

ROBERT W. FUNK

Harvard Divinity School

The Birth of the Gospel. By WILLIAM BENJAMIN SMITH. New York: Philosophical Library, 1957. xxiv + 232 pages. \$6.00.

This work was completed in 1927 and presented in essence in an article entitled "Milk or Meat" (*Hibbert Journal*, XXXI (1933): 372-383) when no publisher could be found. It has at last found its publisher and has been lovingly arranged and edited by Addison Gulick.

William Benjamin Smith (1850-1934) was the American exponent of the "Christ Myth School," which found its classic expression in Bruno Bauer (1809-1882). This modern docetism maintained that Christianity existed in an incipient form throughout the Graeco-Roman world prior to the dates ordinarily assigned to Jesus. Hence "the Christ" is a myth who never existed in the flesh, but is the creation of the primitive church. The gospels, therefore, contain no history at all because their central figure never existed. The "meat" of the Gospel is to see that "as a material physical fact He vanishes forever" (p. 132), and that "the hero of this 'old old story' is really the people Israel idealized" (p. 146). This radical thesis is supported by accepting as the cardinal canon of interpretation the principle that since some of the gospel accounts were invented, we must approach them as though they were all inventions. A lengthy appendix in which early Gnosticism is discussed constitutes a related, yet separate, work.

The New Testament student may disagree

with the fundamental thesis set forth here and yet find value in Smith's discussion of particular issues. For example, his treatment of the troublesome title "Son of Man" can be helpful even though the really difficult passages, in which the "Son of Man" is placed on the lips of Jesus in connection with suffering, do not yield to his method. Although it may surprise some to find such a book appearing in our "age of faith," it is not entirely out of tune with the times in view of a contemporary aberration emphasizing the Christ of faith at the expense of the historical Jesus in the name of "biblical religion."

On the other hand, this volume contains little that is new. These arguments have been effectively answered by Shirley Jackson Case in *The Historicity of Jesus* (2d Ed., Chicago: University of Chicago Press, 1928), and although Case did not have this particular work at his disposal, his answers remain pertinent. The German Von Soden and the British Conybeare also helped to place the "Christ Myth School" in perspective.

HARRY M. BUCK

Wellesley College

The Day Christ Died. By JIM BISHOP. Harper & Brothers, 1957. xvi + 336 pages. \$3.95.

This book attempts to recount in minute detail the events of Jesus' last day on earth. It reconstructs an exact hourly schedule of happenings on that Jewish day, Thursday, April 6, A.D. 30, 6 P. M. to 4 P. M. the next afternoon, beginning with the Last Supper and ending with the burial twenty-two hours later. The certainty of the intervening events is an interesting aspect of the whole narrative.

The book was obviously designed to appeal to people of all faiths; was published serially in a popular woman's magazine in time to capture public fancy around Easter. But there is a doctrinaire or dogmatic qual-

ity about the story and the assumptions on which it is based, stylistic details that will surely be troublesome to some intelligent readers. There is also an inescapable Roman Catholic flavor about it that will inevitably influence the conclusions of others. It even has papal approval (p. xiv), though no official imprimatur of the church, and all the Scripture quotations are from the Kleist and Lilly version of the New Testament, which the author claims is best suited for his purpose.

A full-sized popular book on these narrow limits of Jesus' life is likely to be characterized by vivid imagination and fictitious reconstruction of much detail. The author says the "fundamental research was done a long time ago by four fine journalists: Matthew, Mark, Luke and John" (p. xi). And none of these chroniclers ever looked on Jesus as a man of flesh and blood, with a stupendous mission to fulfill in so short a time, but they saw him as God and they wanted to be present when he destroyed his enemies with fire and sword by legions of angels (p. 131).

The rest of the story has been filled in by many men spanning the centuries, from Josephus to Bishop. Three times he interrupts the story to insert background materials; one on the Jewish world, one on the Roman, and another long digression on Jesus in which almost the rest of his life is recounted from birth. Jesus was born at the winter solstice in A. D. 6, the only child of Mary, who was only fifteen years old at the time of her wondrous motherhood, and Joseph became his foster-father because of his piety and consideration for his wife.

Jesus had absolute foreknowledge of all things, a fact that is apparent on almost every page. At noon of this last day he knew that he had about 180 minutes of life left (p. 308). At 2 P. M., Jesus knew the imminence of death and could have willed himself to die at any time, but he had not yet reached this point (p. 320). There is

never any room for human error or free choice, but for his enemies. The twelve "Apostles" were consciously trained for their high office all through Jesus' career. A confident identity of the "beloved apostle John" is noted, and only a few weeks earlier the "mother of the Sons of Thunder, with maternal anxiety, hung on the sleeve of Jesus to ask him for the golden seats beside his throne for her boys" (p. 77). The Last Supper was the ordination of the "twelve," and they saw it as "a new high point in their careers, and they understood that they were now priests in a new religious faith" (p. 102). When Jesus finished the farewell address he was through preaching to them as they were then sufficiently convinced of his Messiahship; and Andrew even called his brother "Father Peter" on one occasion (p. 16).

Despite all this and more of the same, the book is well written, in good style and easy flow of narrative. Many people will doubtless enjoy it and we hope that it will serve some useful purpose for those who can read it with understanding.

CHARLES F. NESBITT

Wofford College

The Epistles of Paul the Apostle to the Colossians and to Philemon. By C. F. D. MOULE. Cambridge: University Press, 1957. 170 pages. \$3.75.

This is the first of a new series to be known as *The Cambridge Greek Testament Commentary*. This new project is the successor to the well known *Cambridge Greek Testament for Colleges and Schools*. The author of this first volume is the present General Editor. In the older series the primary interest was in textual, linguistic and historical study. This new series, founded on the earlier work, centers in theological and doctrinal exposition, with attention to contemporary trends.

There are three parts in this commentary. (1) *Introduction*, which deals (a) with the

religious thought of the epistles; (b) with circumstances of the writing of the epistles; (c) with textual criticism. This last brief section is contributed by J. N. Sanders. (2) *Notes*, which constitute the main part of the book and which work through Colossians and Philemon in verse by verse comment. (3) *Appendix*, five brief topical treatments of selected theological and linguistic subjects. There is a competent list, covering four pages, of commentaries, other books and articles. There is no index, a serious omission in this work of excellent scholarship.

The religious thought of the epistles is cogently covered under the headings: Christ, The Church, Becoming a Christian, Prayer, Ethics. Since the *Notes* deal more thoroughly with these topics, this section is brief, in fact too brief, to be satisfactory. The authorship by Paul cannot be seriously questioned. Moule sketches clearly the views of Goodspeed and Knox on Philemon but turns to the more conventional view. He thinks the evidence of Paul's imprisonment in Ephesus is dubious though not to be dismissed lightly but the evidence for Paul's Roman imprisonment is convincing enough to tip the scale in favor of Rome as the place of origin of the epistles. Paul's friends are prominently listed in these letters and Moule collects the information about them. The "Colossian error" which occasioned the letter contained both Jewish and non-Jewish elements though the church in Colossae was mainly Gentile. The error was probably compounded of a type of Jewish gnosticism, cult of angels and Essene asceticism. Paul met the error with constant emphasis on his readers' experience of God in Christ. Moule, following Wilken's translation, cites both in Greek and in English, an interesting notice of two runaway slaves, dated about 150 B.C., which casts light on Philemon's situation. Sanders ably presents the materials and the principles needed in textual criticism of the epistles.

The *Notes* are headed by sectional summaries and paraphrases. These guide the main thought for the reader throughout the section under study. The verse by verse commentary follows all important passages which are given in Greek blackface type. Other Greek words or verses are set in italics. There is considerable discussion of variant manuscript readings. Numerous citations of illustrative sources from both ancient authors and special studies by modern writers are provided. Alternative translations are given for difficult passages. There are many excellent word studies, for example, "glory," "mystery" and "stoicheia." This last word Moule prefers to take as "elementary teachings" though he admits that most commentators accept "elementary beings." Obscure sections are put into good paraphrases. He rejects the idea that Col. 1: 15 ff. is an interpolation of an early Christian hymn. There are constant references to pertinent theological discussions. In the famous "Great Christology" (Col. 15-23) Moule makes his way, amid the mass of details and varying interpretations, with sure scholarship and capable theological insights. He knows and cites the views of all the important commentators. When an interpretation cannot be claimed beyond question, he may indicate his own view or leave the question open.

The *Appendix* discusses Christian greetings in letters and compares them with secular formulae of the time. Special studies of *apostolos*, *knowledge of God*, and *pleroma* are prefaced by excellent brief bibliographies. A note on the reflexive pronoun concludes the book.

This work maintains the high level of scholarship known in Cambridge commentaries. Its clear attractive format facilitates study. Its theology is middle of the road orthodoxy that is aware of important modern thinking. Its value will be greatest for those who can use their Greek but any English



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DWIGHT MARION BECK

Syracuse University

The Book of Revelation, A New Translation of the Apocalypse. By J. B. Phillips. New York: The Macmillan Co., 1957. xiv + 50 pages. \$2.00.

This little book by the well-known translator, J. B. Phillips, completes his series of translations of the various books of the New Testament. In the preface to this work, the translator suggests the following two reasons for the publication of the volume: (1) "That I naturally wanted to complete my study, as well as my translation of the whole New Testament;" (2) "That a great many people had written asking me to do so"! The present reviewer does not consider either of these two reasons adequate for the production of a book of this type, and he doubts whether the readers of this magazine will consider either reason sufficiently important. Nonetheless, Mr. Phillips admits that having started the work of translation he found the task a thrilling one, as the reader is carried as he says "into the ever-ever land of God's eternal Values and Judgments." This, I believe, is a common experience to which most readers of the Book of Revelation can bear witness. John's Apocalypse, like others of his day, represents an attempt to present the divine philosophy (or perhaps better, theology of history). It is in the best sense of the word a dramatization of the gospel message. The thinking element in the Christian Church has far too long consigned this book to the crackpots. It was therefore eminently desirable that a man possessing the rather marvelous skill in using the English language such as Mr. Phillips should undertake the translation of the book. This seems to me a better reason for his having done so than either which he suggests.

On the whole, however, I think that this translation is the least satisfactory of all of

Mr. Phillips' work. He contends that "if the author intends a mystery, then the translator must transmit a mystery" (page x). But were the elements of the book before us mysteries to the author's original readers? The present writer is not convinced that they were, and in any case he believes that far too much has been made of the mysterious symbolism present in this book. A patient research and a bit of spiritual insight have served to unlock the door to most of the mysteries in the Apocalypse of John. The book is poetic, dramatic in style, symbolic in its methodology. But so are the teachings of Jesus, and the essential references of the beasts and dragon, the horsemen and the like of the Apocalypse are as plain as those of Jesus' vine and branches, mustard seed, and treasure hidden in a field. Mr. Phillips in his preface writes and writes advisedly of the "figures created in the mind" being "vivid and powerful enough to transport us to another spiritual dimension." His suggestion also that the book contains much of a sort of "surrealistic artistry" is good. The present reviewer also believes that on page 2 and 3, wherein Mr. Phillips indicates certain themes which are found again and again in the book and which serve to present its message, he has given the general reader a thoroughly accurate key to unlocking the treasures in the book. On the whole, as is generally agreed, the principal justification for a popular translation such as the present one is to be found in its differing sufficiency from older translations to challenge the reader and to bring out in a fresh way, the author's meaning. I do not believe that Mr. Phillips' translation lives up to one's expectation at this point. For example, at 1:3 and in Chapters 2 and 3 to maintain the word "angel" without explanation is not helpful to the reader. Again, at 11:7 to translate, instead of "Beast," with the substituted "Animal," seems particularly lacking in imagination. Then, too, Mr. Phillips follows so closely the general outline of the

book found in the average commentary as to suggest that he has not himself been sufficiently aware of the dramatic outline which John had in mind in writing his book. The volume is well printed and, in spite of the lack of originality which appears throughout, will no doubt appeal to the modern reader and help toward an insight into the teaching of the book which is so largely ignored by the intelligent Christian.

JOHN WICK BOWMAN

San Francisco Theological Seminary

New Testament Theology. By ETHELBERT STAUFFER. Translated by John Marsh. New York: The Macmillan Company, 1955. 373 pages. \$4.25.

Since 1941 American readers have constantly encountered references to Stauffer's study of New Testament theology, and those with small German now welcome Principal Marsh's felicitous translation of the volume. This analysis of New Testament thought differs significantly from the expositions of E. F. Scott, Goodspeed, F. C. Grant, and other native scholars who have so largely guided our studies during the past few decades. To many of us the New Testament which Stauffer discloses may seem an alien, almost repellent world of mythological dogmatism, a world of cosmic conflict between God and the devil, which we have long since thought safely demythologized. One reader, at least, suspects that, despite the immense erudition and theological sophistication of the author, the book will lend aid and comfort to biblical literalists, millennialists, and religious obscurantists generally. Nevertheless, no student of the New Testament can ignore it, and it surely provides a desirable counterweight to the subjectivities of Bultmann.

In sixty-six short chapters Stauffer discusses virtually all the topics which fall within the domain of biblical theology. Discriminating bibliographical notices head each chapter, and more than 800 footnotes pro-

vide rich resources for further research. The author writes clearly, often epigrammatically. Although there is not much here which can be communicated directly to undergraduate students or to congregations, the teacher or preacher would do well to hone the edges of his own mind on this brilliantly argued interpretation of basic Christian ideology.

Of particular interest are the presuppositions which control Stauffer's method. He minimizes the relevance of Hellenistic data, insisting that the really valid clues to the thought of the earliest Christians must be sought in the "old biblical tradition." This tradition included the Old Testament, of course, but also the whole corpus of the apocrypha and the apocalyptic national writings of late Judaism. The apocryphal and apocalyptic materials reveal how Christians of the first century (before the intrusion of Hellenism) understood the Old Testament, a fact not always clearly acknowledged by some biblical theologians, who wish to make a too facile leap from the Old Testament directly into the New. Those who consider the Bible to be the "only infallible rule" must, however, carefully guard against assigning a normative value to apocryphal exegesis, which may or may not have represented a proper understanding of the Old Testament. The twentieth century should not be wholly subservient to the first in such matters.

Stauffer underlines the importance of apocalyptic ideas as being the determining matrix of New Testament conceptions of salvation-history. "Apocalyptic" here refers to that "pre-Christian theology of history characterized by . . . four presuppositions . . . viz. the principle of primordality, of conflict, of eschatology and of universalism." The early church did not attempt to construct a system of metaphysical concepts. Its aim was to "discover the actual relationships between the different elements of the world of human experience." The great affirmation that emerged (or, was revealed) was that "God ordered all reality in history."

Accordingly, "the theology of history is the primary and canonical form of Christian thinking and of all 'systematic' theology." The Christ-event stands at the center of history, so that "the world of our experience must be accommodated to our understanding of Christ." Stauffer works out the implications of this view with relentless logic. No effort is made to articulate the Christ-event in terms of any extraneous metaphysic: the Bible is permitted to speak its own language. Whether or not that language is one which we of the twentieth century can actually comprehend is beside the point. So much the worse for us if we don't.

It has been a rewarding experience to read this book and to re-read many sections of it. Its uncompromising affirmation of the Lordship of Christ, as over against all political and cultural idolatries, sounded a courageous and encouraging note in 1941, and the significance of that confession is not outmoded today. Some of us, to be sure, will not respond sympathetically to the rather monolithic schematization of the New Testament in apocalyptic terms or to the intransigent biblicism of the author; we may prefer the somewhat more "Hellenistic" approach of Professor F. C. Grant, who uses the vocabulary of our normal idiom. Nevertheless, we shall turn again and again to Stauffer's presentation, knowing that we shall find the data of inquiry into various facets of New Testament, and that the always threatening "secularizing" of our own thought will be chastened.

LELAND JAMISON

Macalester College

CHURCH HISTORY

The Philosophy of the Church Fathers. Vol. I, *Faith, Trinity, Incarnation.* By HARRY AUSTRYN WOLFSON. Cambridge, Massachusetts: Harvard University Press, 1956. xxviii + 635 pages. \$10.00.

The learned and genial Nathan Littauer Professor of Hebrew Literature and Philoso-

phy in Harvard University, Harry A. Wolfson, has added another weighty tome to the impressive list of his previously published monographs. The present volume stands third in the series which the author is producing on the "Structure and Growth of Philosophic Systems from Plato to Spinoza," of which there have already appeared *Crescas' Critique of Aristotle* (1929), *The Philosophy of Spinoza* (1934), and *Philo* (2 vols., 1947). Bringing to his task linguistic competence to carry on research in the fields of the Classics, Rabbinics, and Patristics, Wolfson has here confirmed his previous reputation for clarity of exposition and stimulating syntheses.

The present volume is a study of the philosophic principles and reasoning by which the Fathers of the Church sought to explain the mysteries of the Trinity and the Incarnation. Wolfson first discusses the problem of the relation of faith and reason. Starting with Paul, he describes the circumstances and influences in the early Church which more and more deeply introduced philosophical speculation into matters of faith. The author next deals with the Trinity and the Incarnation, analyzing evidence in the New Testament bearing on these two doctrines. The chief part of his book treats of the attempts made by the Fathers to formulate the teaching of the New Testament in terms of borrowed philosophical categories. In the final section of this volume, entitled "The Anathematized," Wolfson discusses Gnosticism and other heresies which deviated from the orthodox teaching on the Trinity and the Incarnation.

As would be expected by those who are acquainted with his previous publications, Wolfson finds that the influence of Philo is the *fons et origo* of very much of the philosophy and theology of the Church Fathers. For example, the Patristic development of the problems relating to Faith and Reason is declared to be "a direct development with some variations, to be sure, of the problem

as presented in Philo" (p. vii). Justin Martyr, Clement of Alexandria, Origen, and many others used the allegorical method of exegesis which Philo had popularized.

Though it may be conceded that Philo's methods of exegesis undoubtedly had a considerable influence in Jewish and early Christian circles at Alexandria, it is certainly forcing the evidence into a Procrustean bed to set up the dichotomy that "the development of the doctrine of the Trinity and of the Incarnation was either in accordance with the Philonic conception of the Logos or in departure from the Philonic conception of the Logos" (p. vii).

The chief weakness observable in Wolfson's work is the absence of an appreciation of the religious experience of the earliest Christians (many of them Jews) and of the later Church Fathers which drove them to assert the uniqueness of Jesus. Even where the New Testament supplies unequivocal evidence, Wolfson engages in extraordinary feats of special pleading to avoid drawing the obvious conclusions as to the meaning of the text. Thus, "in the case of John, when he said that 'the Logos was God' [1:1], he did not necessarily mean to assert the divinity of the Logos" (p. 306). How weak an argument Wolfson snatches at is seen in the inconclusive deduction that, because Arius in the fourth century denied the deity of Christ, therefore there was nothing in the Epistles of Paul and the Gospel of John (which Arius accepted) that "could be taken as conclusive evidence of a belief on the part of Paul and John that the preëxistent Christ was God in the literal sense of the term" (p. 307).

In short, besides having in this learned tome a lengthy and frequently illuminating discussion of the philosophy of the Church Fathers and its background in the New Testament, it is perhaps inevitable that one finds implicit also a good deal of the philosophy of Harry A. Wolfson.

BRUCE M. METZGER

Princeton Theological Seminary

Spiritual and Anabaptist Writers. Ed. GEORGE H. WILLIAMS and ANGEL M. MERGAL. Vol. XXV. *Library of Christian Classics.* Philadelphia: Westminster Press, 1957. 421 pages. \$5.00.

This is one of the most important volumes of the *Library of Christian Classics* yet to appear. It is important, first of all, because it presents a collection of documents hitherto little known and largely inaccessible in the English-speaking world. Approximately three-fourths of the volume is devoted to the writings of the Radical Reformation, Anabaptist and Spiritualist. The remainder of the volume is devoted to three treatises by Juan de Valdes as a representative of Evangelical Catholicism. It is unfortunate that the Evangelical Rationalism which found expression outside of Roman Catholicism—such as the Unitarianism of Transylvania and the Socinianism of Poland—is not represented, but limitations of space made this impossible.

It is an important volume, in the second place, because of the brilliant general introduction which was written by Professor Williams and which provides a fresh interpretation and analysis of the Radical Reformation. One of the great barriers to an understanding of the movement which broke with the Catholic-Protestant conception of a *corpus christianum* has been the failure to reduce the chaos and confusion of the movement to some intelligible order. By constructing a typology, Professor Williams has been able to distinguish three types of Anabaptists—the evangelical, the revolutionary, and the contemplative—and three types of Spiritualists—the evangelical, the revolutionary, and the rational. With these distinctions in mind, it becomes possible to make sense of both their differences and the traits they held in common.

Lastly, this is an important volume because the Radical Reformation has marked affinities with points of view which have become commonplace in the Western world

but which have not been completely assimilated in the theological understanding of the churches. The editor notes that "all who cherish Western institutions and freedoms must acknowledge their indebtedness to the valor and vision of the Anabaptists who glimpsed afresh the disparities between the church and the world," and then goes on to suggest that "the recovery of some of the ethical impulses of the Radical Reformation may serve to supplement the neo-orthodox repossession of the theological insights of classical Protestantism."

WINTHROP S. HUDSON

Colgate Rochester Divinity School

COMPARATIVE RELIGION

World Religions. By BENSON Y. LANDIS.
New York: E. P. Dutton and Co. Inc.,
1957. 158 pages. \$2.95.

This small book has a pretentious title, but a more adequate subtitle which describes it as "a brief guide to the principal beliefs and teachings of the religions of the world and to the statistics of organized religion." The author is editor of Research Publications for the National Council of the Churches of Christ, and very active in matters of interdenominational cooperation.

Almost any of the descriptions of the various world religions or denominations one reads will justify the author's aim, which he says is "to provide a fair interpretation of the emphases of these many religious bodies without any attempt to pass judgment." Within the brief compass of the summaries, Dr. Benson manages to be both sufficiently descriptive and also to simplify basic teachings without distortion. His sketches of the life and work of the great Sages of the East are fair and sympathetic. In a few words he has done greater justice to the Buddhist Nirvana than many a scholarly text. "Nirvana, as taught by the Buddhists, means a state of no flame or selfish desire—no passion. It is akin to the teachings of other religions to

deny self and find true life. It does not mean to attain to a state of indifference or of unconsciousness. It signifies a state of attaining to an expansion of personality—a larger consciousness."

The book has much more to say about Christianity and twenty-five of its larger denominations than about the other ten major world religions, but that is understandable when one considers that it is intended primarily for Christian readers who are much more interested in the various shades of their own religion than that practiced in other lands. The latter part of the book is devoted to statistical tables showing the estimated number of adherents of each world religion as well as the larger Christian denominations. Some pages are given to a description of "Developments in Religious Bodies" indicating recent mergers among Christian groups. There is also a brief and simplified Glossary at the end of the book.

JOSEPH POLITELLA

Kent State University

Revelation and Reason in Islam. By A. J. ARBERRY. New York: The Macmillan Company, 1957. 121 pages. \$3.00.

In these Forwood Lectures for 1956, delivered at the University of Liverpool, Professor Arberry briefly reviews, without any attempt at thoroughness, the history of the tension between revelation and reason in Islam. He shows how the tension first arose when the problem of predestination in the Koran led to the use of reason in exegesis (*tafsir*) and interpretation (*ta'wil*). The first major quarrel between the theologians of Islam was that between the Mu'tazilites, who took seriously the findings of Greek philosophy, and the Ash'arites of the Ahl al-Sunna. This was essentially the opposition of philosophy and revealed religion, as is suggested by the brief summary of the nature of the Mu'tazilite heresy and of the essence of al-Ash'ari's position.

How individual philosophers tried their

hand at the solution of the tension is shown by a review of the writings of al-Kindi, Rhazes, al-Farabi, and the great Persian thinker, Avicenna. After summarizing the reaction against the philosophers in the east, as expressed by al-Ghazali, the philosophers of the west (Spain) are briefly characterized, especially Averroes, who answered al-Ghazali's *The Incoherence of the Philosophers* with his *Incoherence of the Incoherence*. Averroes attempted to make peace between revelation and reason by "pinning his faith to logic" and by making a distinction between a truth for the masses (who are not ready for high adventures in thinking) and another for the elect (those who use reason).

A third way of setting the issue was that of the Isma'ilis, namely, a resort to scholastic explication of the revelation, with much accent on viewing the doctrines of the Koran and the Traditions as symbols of Shi'ite

mysteries, especially the infallible authority of the Imams.

The mystics followed a fourth path by stressing the immanence of God in Spirit and Intellect. The longest section of the book that is devoted to one individual details the life and extraordinary opinions of Abu Yazid al-Bistami, the early mystic.

But Professor Arberry gives us a surface treatment only. The issues are not clearly set forth; indeed the rather egregious statement is made that the issues have never been stated: "The problem as a whole has never yet, so far as I am aware, been anywhere stated." This is to say that the recent work of Emil Brunner and John Baillie, not to speak of Catholic and Protestant treatments of older date, is not known to him. The brief historical survey which Professor Arberry gives us of the tension between reason and revelation in Western thought is not only hasty and inadequate but makes the absurd

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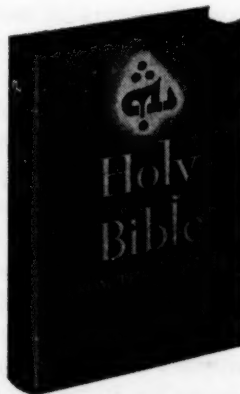
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suggestion that the "abstract conditions" for the solution of the problem of the relations of faith and reason should be referred to the psychologist.

This book has value nevertheless for teachers; and this lies in the exceedingly quotable passages from the recently recovered treatises and sayings of al-Kindi, Nasir-i Khusrau, al-Bistami, and others, which the author makes available for the first time, often in his own translations. These passages could readily be used to supplement discussions on Moslem philosophical theology, scholasticism, and mysticism, for they are classically clear and relevant.

JOHN B. NOSS

Franklin and Marshall College

The Secret of Meditation. By HANS-ULRICH RIEKER. Translated from the German by A. J. POMERANS. New York: The Philosophical Library, 1957. 176 pages. \$6.00.

Much of the material to be found in this book is eminently sensible and particularly instructive to the ordinary individual to whom all too often "meditation" means the same thing as an initiation into the deeper mysteries of the Occult. The author says that he believes he has given the honest seeker a means which, "while not requiring scientific study nor involving him in wild mystical speculation, may yet enable him to reach every man's goal: that self-recognition which is the source of all wisdom, and mastery of the problems of life and living." One finds in the book a great ability for simplifying the material and enticing the reader to the point where he feels competent to start his own exercises.

Among the many attempts to make clear what meditation is may be found the statement that it is "a systematic path leading to clear self-recognition; it is a knowledge that the trouble with the world stems from within us and is not a catastrophic something which governs us from without." Hence it is not a form of psychological in-

toxication to deaden us to the cares of the world, "but on the contrary, an awakening from the intoxication of misguided habits to the absolute ownership of what we have fashioned and which now threatens to become our master: the world." Meditation is distinguished from psychological self-analysis in that while "psychoanalysis uncovers past faults . . . meditation creates its own psychological basis for action." We are advised that meditation is "homeopathic medicine" for frequent administration. "Once or twice daily, we must 'collect ourselves,' we must bethink ourselves, become human, and cease being beasts of burden." The cares which oppress us are the burden and cumber of devised want, the thirst and lust for possessions and the mental gyrations of the psychological man which can only be stilled by recollection and right-self-identification.

In common with many of the Buddhist texts concerned with graded exercises in meditation, this book begins with elementary breathing exercises—with repeated cautions regarding breath control undertaken without the guidance of a competent teacher—passes on to the form and rationale of the lotus posture, and then discusses with some detail the classical objects of meditation as these are derived from the Buddhist Abhidharma.

From the jacket we learn that the writer is "a Buddhist monk of Swiss origin." The book itself is dedicated to "my Guru, the Venerable Lama Angarika Govinda," another monk of Germanic origin who dedicated his years to the study and practice of meditation. The author says that he has made a thorough study of the practice of meditation of both the Theravada and Mahayana Schools of Buddhism. The literary adviser for Rider and Company, which first published the book in 1955, gave it very high endorsement saying that it was a book which *demands* to be published: "It is a work of wisdom so incisive and so rare, that in reading it I forgot both time and hunger. . . ."

Much as this reviewer feels that Rieker

has done the genuine inquirer a real service by bringing the principles and practice of meditation to the level where they can be acted upon, he would venture the thought that used alone, this book presents a danger. Not enough emphasis is given nor the direction indicated for the soul-consciousness which should expand as the deeper states of meditation are entered into. For meditation is not an end in itself, nor does it exist by itself. "Dana, Sila, and Bhavana" are the inseparable aspects of the Buddhist teaching: we must be inspired in our spiritual progress by Dana, universal charity or compassion; our lives must conform to a strict morality based upon the universal commandments, Sila; and Bhavana, mind-development and meditation must go hand in hand with the others. There is the ever-present danger (and it seems to this reviewer that this is not sufficiently stressed in the book) that when we learn meditation as an emptying the mind of its content we encourage a negative condition conducive to all the possibilities of psychism. Excellent as a psychological exposition of the process of meditation though this book is, there is not enough of a religious motivation where love of the Lord, the Master, or the Real should be the great drawing power. It is a book whose message would be more helpful read along with such companion texts as *The Buddhist Society's Concentration and Meditation* (Luzac and Co., London, 1943) and Miss G. Constant Lounsbury's *Buddhist Meditation in the Southern School* (Luzac and Co., 1950), and also such Western classics as St. Francis de Sales' *Introduction to the Devout Life*.

JOSEPH POLITELLA

Kent State University

MISSIONS

Cross and Crisis in Japan. By CHARLES W. IGLEHART. New York: Friendship Press, 1957. 166 pages. \$2.50 cloth; \$1.25 paper.

This is the story, in simplified form, of

the Church in Japan. In short compass and in easy style the author, who has spent much of his life as a missionary evangelist, teacher, administrator and journalist and more recently as Special Advisor in Religion to the Supreme Allied Headquarters in Japan, tells us much of the history, culture and contemporary social and political situation of the people whom he knows and obviously admires and loves.

The book opens with a series of vignettes of Christian congregations and their members. In these the author has deftly revealed in dramatic narrative the universal seeking, aspiration, frustration and tension of human beings in the particular forms which these take today among the ordinary people of Japan. Here we begin to feel as if we ourselves know these people, even as we see the sharp contrast between the Christian culture in which they live and the traditional life and religion by which they are surrounded. Then in a quick sweep of history we are introduced to the long struggle between these two ways of life as the Christian gospel made its impact upon and met fierce resistance by the old Japan. The author recognizes that Westernization has gone along with Christianization and that the Church in Japan now is something of an alien force there. This has created many problems and not a little resentment, occasionally open hostility. But he is equally sure that "some day there will undoubtedly be a type of church in Japan that will more fully express the spontaneous Japanese spirit." In the meantime, he reminds us that Christianity is not the creation of the West, and in some sense it is an alien element everywhere.

Through the author's eye we see something of the tremendous task of reconstruction and renewal of both Church and nation since the War. He is unstinting in his admiration for the wisdom and generosity of the early occupation policy. But he is unservedly critical of subsequent action of the United States. The occupation was contin-

ued too long. The sharp reversal of our imposed policy of demilitarization has aroused confusion and resentment. Contamination and continual jeopardizing of the already lean food supply of the rapidly increasing population by atomic tests and confiscation of agricultural lands for air bases nurtured bitterness. The consequence is that the good will achieved in our earlier policy is being dissipated.

The focus of the writer, however, is not on political or social concerns but as indicated above on the life of the Church. Although he stands within the main stream of ecumenical Protestantism, he treats with such sympathy and understanding all Christians across the broad spectrum from the "churchless Church" to the Roman Catholics as to reveal an admirable irenic spirit and a keen penetration into the real unity of all Christians beneath the many real and important differences.

Dr. Iglehart is sure there is a new Japan in the making, although beset with many and perilous crises arising out of conflicting views of life struggling for the hearts of the peoples. And he is sure that the fate of Japan is also our own fate. In this struggle the Church is making and is obligated to continue to make a major contribution to this new Japan. This book was prepared to be used as a basic resource of American churches in the current foreign missionary study which is centered on Japan. It serves admirably not only this purpose but also the more general one of a sympathetic and penetrating introduction to the thought and life of this remarkable land and its people.

WALTER W. SIKES

*School of Religion
Butler University*

Thine is the Kingdom. By JAMES S. STEWART. New York: Charles Scribner's Sons, 1956. 74 pages. \$2.50.

This choice little volume by the renowned Scotch preacher and professor of New Testa-

ment at New College, Edinburgh is a fresh investigation of missionary motivation and a setting forth of the indispensable prolegomena of a theology of missions. The author has arranged his treatment, originally given as lectures, in fourteen short chapters, each focusing on one aspect of his main theme, "The Church's Mission in Our Time." From chapter I "The Basic Motive" to the last chapter, "The Unfinished Task," the reader feels himself personally engaged as a hearer, so direct is the style and so completely is the New Testament scholar and the theologian united with the proclaimer of the Gospel. Examples of the preacher's art in the choice of captions are: "Treasure in Earthen Vessels," "Indicative and Imperative," "Creed and Revolution," "The Unresolved Paradox." Titles more immediately indicating the author's grappling with current theological issues and the situation of world Christianity are: "Redemption in Three Tenses," "The Meaning of History," "World Church and Local Parish," "The Ultimate Goal."

Examining the motives which have been influential in missions at some period of the church's life, he gives us the four words: Commission, Compassion, Community and Continuity. All have been good, but the only basic reason for missions is Christ. This appears in its most eloquent and sharpest form in Ch. VI where God's act in Christ is set forth as "the Divine Indicative." Always this basic indicative contains at its heart a veiled imperative. Finally looking at the baffling shifts in the world scene which tempt Christians to think that the era of world missions is at an end, Stewart directs our eyes to Christ and the New Testament witness to God's victorious power and asks if the protentious clouds of our day may not be rich with spiritual possibilities. Not only beyond history, but within history, he affirms, His Kingdom may meaningfully come.

LYMAN V. CADY

The College of Wooster

The Small Woman. By ALAN BURGESS.
New York: E. P. Dutton & Co., Inc.,
1957. 256 pages. \$3.95.

Gladys Aylward's lone adventure of faith is in sharp contrast to the broadly based and planned enterprises of modern missions. Yet "The Small Woman" could very well prove to be the missionary book-of-the-year and even the missionary biography of a decade. To read this book is a moving experience. Its appearance should be a literary event, for the author, Alan Burgess, travel adventurer, R. A. F. parachutist, and since 1946 Writer-Producer for the B. B. C., has brought brilliant talents as a writer, a keen sense of dramatic values, and a rich and deep human understanding to the re-creation of Gladys Aylward's story.

A parlour-maid of no "background," turned down after three months' trial at the China Inland Mission Training School, she refused to give up her determination to get to China as a missionary. On the strength of a single letter from a lone elderly widow missionary in the isolated mountains of south Shansi, she set about purchasing in tiny weekly instalments a third class Trans-Siberian ticket to China. When she began her journey in 1930, she had only her ticket, two suitcases and less than three pounds sterling in money. That journey, immensely complicated by the current fighting between Russian and Chinese troops over the Chinese Eastern Railway, is only the first chapter of her incredible adventures. Through the help of friendly Tientsin missionaries she set out and finally reached the mountain town of Yanchang which was to become her Shansi home. Within a few years she was caught up in the maelstrom of Japanese invasion and Chinese guerrilla resistance. Completely identifying herself with the life of the harassed Chinese, she was thrust into situation after situation calling for all her resources of hardihood, unfaltering faith and womanly intuition. Cruelly beaten once by the Japanese invaders, she led one hundred Chinese

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These are a few of the experiences which Alan Burgess has woven into his *The Small Woman*. As far as I have been able to ascertain, the author did not know North China at first hand. If so, his success in portraying the Chinese scenes and reactions throughout the book is the more remarkable.

LYMAN V. CADY

The College of Wooster

ARCHAEOLOGY

When Egypt Ruled the East. By GEORGE STEINDORFF and KEITH C. SEELE. Revised by KEITH C. SEELE. Chicago: The University of Chicago Press, second edition, 1957. xviii + 289 pages. \$5.75.

Since its original publication in 1942 this book has provided a standard history of Egypt. Its senior author, Steindorff, died in 1951 at the age of almost ninety, and the revision has been carried through by Seele who is professor of Egyptology in the Oriental Institute and editor of the *Journal of Near Eastern Studies*.

As compared with the first edition there is rewriting of the text particularly with regard to the Neolithic period, the Hyksos, the battles of Thutmose III, the life of Amenhotep II and Amenhotep III, a newly discovered papyrus about the importance of writing, personal piety in religion, the temple at Karnak, and the temple of Hatshepsut. So skillfully has the additional material been incorporated that the pagination of the chapters has not been altered. There are a few changes in the illustrations and in particular

the fine picture of "Hunting and Fishing in the Marshes," which formerly provided the very attractive cover of the book, now simply appears as Fig. 49.

The book is notable for its delineations of the great Pharaohs, and for its extended sections on the Egyptian government, writing, religion, and art. Three indexes, as compared with one in the first edition, provide a ready guide to the contents.

Akhnaton is described as believing that "one god alone, the 'living Aton,' should be the sole object of universal worship" (p. 206), but the possible influence of this doctrine on Moses is not discussed. Qantir is identified as the biblical town of Ramesses, but the biblical description of the children of Israel as laboring here is alluded to as perhaps an anachronism (p. 256).

As the title of the book indicates, major emphasis is laid upon the great imperial period in Egyptian history, that also known as the New Kingdom. According to the most widely held theories in biblical study it must have been in this time that the children of Israel were resident in Egypt and made their exodus from that land. It is understandably not the purpose of the present book to discuss these matters, however, and so there are only occasional and incidental references to specifically biblical relationships such as the example given in our preceding paragraph. Concerning the history of Egypt from 1000 B.C. to the end there is only the briefest treatment in the last three and one half pages of the book, because this is only the time of "the decline and loss of Egyptian independence." From the point of view of biblical study, however, this is a very important period and there are many detailed connections between Old Testament history and Egyptian history. In itself, therefore, *When Egypt Ruled the East* is a magnificent volume. For Bible study the details must be sought in other works, such as, for example, for the earlier period Jozsef M. A. Janssen, "Egyptological Remarks of

the Story of Joseph in Genesis," in *Jaarbericht ex Oriente Lux* No. 14 1955-1956, pp. 63-72; and for the later period Friedrich Karl Kienitz, *Die politische Geschichte Ägyptens vom 7. bis zum 4. Jahrhundert vor der Zeitwende* (Berlin: Akademie-Verlag, 1953).

JACK FINEGAN

Pacific School of Religion

The Excavations at Dura-Europos conducted by Yale University and the French Academy of Inscriptions and Letters. Final Report VIII, Part I. Edited by A. R. BELLINGER, F. E. BROWN, A. PERKINS, and C. B. WELLES. *The Synagogue.* By CARL H. KRAELING, with contributions by C. C. TORREY, C. B. WELLES, and B. GEIGER. New Haven: Yale University Press, 1956. xviii + 402 pages.

Dura-Europos, famous caravan city on the Euphrates, was rediscovered by chance by the British army in 1921 and excavated in 1928 and succeeding years by a joint American-French expedition. After preliminary reports already published, eight Final Reports are intended. Some of these, chiefly under IV. Minor Finds and VI. Coins, have appeared, and the present volume is the first part of VIII, which will encompass not only the Synagogue but also the Mithraeum and the Christian Chapel.

The synagogue was brought to light in 1932-1933 and bears one actual date in the year corresponding to A.D. 245. It is most remarkable for its frescoes which may have been added by ten years later and only a few years before the final destruction of the city by the Persians. These provided a great surprise for they showed as had not been known before how free the Jews of the Dispersion were in the use of paintings for religious purposes, a practice for which as far as was known the Palestinian rabbis allowed little place, and at the same time they showed that there were probable Jewish antecedents for Christian religious paintings.

The present volume describes the excava-

tion of the synagogue, traces its architectural history, and studies in great detail its decorations. The furnishing and interior appointments are also discussed, and the Aramaic and Iranian inscriptions found there are published. Then turning to interpretation, the history of the Jewish community at Dura is reconstructed, the paintings are brought into connection with the religious thought of the community, the technique, style, and composition of the paintings are analyzed, and finally the origin of the biblical scenes is investigated and their relation to Jewish and early Christian art in general is discussed.

It is concluded that the prohibition of images in Exodus 20:4 and Deuteronomy 5:8 was applied within a wider range of possibilities than was formerly realized both in Palestine and in the Dispersion, but that since the synagogue is still an extraordinary monument it cannot yet be said whether such use of pictorial decoration was typical of synagogues of the Dispersion generally. The interpretation of the paintings does not find in them a completely unified ideological scheme dominated by a Messianic (Wischnitzer) or mystical (Goodenough) motif, but considers that without having a single comprehensive and unified plan it was the first purpose of the artists or those who commissioned them, "to exhibit in a medley of pictorial compositions those events, persons, institutions, and objects that are important for the knowledge and understanding of the historical covenant relationship between God and His people, a relationship established with Abraham and terminating in the fulfilment of the promises in a future Messianic era" (p. 357).

JACK FINEGAN

Pacific School of Religion

The Essenes and Christianity. By DUNCAN HOWLETT. New York: Harper & Brothers, 1957. 217 pages. \$3.50.

This book might be described as a belated eulogy over the greatness of the ancient Es-

senes. It is an elaboration of the previously stated thesis that Christianity was a child of the Essene-Qumran sect.

Characteristic of the author's generally fluent and readable style, the following statement from the end of the book reveals also his basic conclusions:

Now we know that Christianity germinated, took root, and enjoyed its first growth in Essene soil. And we know that Christianity itself, in the beginning, was Essenic in character (p. 202).

Also revealed by this quotation is his positivistic and frequently dogmatic assertions of many points which should be treated as hypotheses at this stage of the publication of the Dead Sea Scroll materials.

After two introductory chapters, the author devotes ten chapters to an uncritical exposition of the history of the Essenes in relation to the Maccabean, Hasmonean and Herodian periods of Jewish history. He writes in a story-can-now-be-told-manner, suggesting that the sect appeared as a result of the split between the Pharisees and John Hyrcanus I and that it was a branch of Pharisaism founded probably by Eleazar who "himself may have been the Teacher of Righteousness" (p. 60). Alexander Jannaeus was the "Wicked Priest," during whose rule the colony expanded rapidly. "The Teacher of Righteousness no doubt paid with his life" (p. 78). The Community was actively engaged in the political events of those days, favoring Roman control of Palestine. It abandoned the Qumran Center about 40 B.C. and moved to Jerusalem, because "it slowly lost momentum" (p. 111) when the Pharisaic Law was promoted in Jerusalem during the reign of Herod. There was no Damascus sojourn, for "Damascus" referred to the Qumran Center (as suggested by deVaux and North). The community was greatly expanded after the return of the sect as a result of the confusion created by Archelaus (but see more recent reports from the excavators!).

The Community's ideas gradually evolved, claims the author, and the Manual of Discipline represents the later developed ideas and customs, but in this idea he overlooks the early paleography of that document which is conservatively dated about 75 B.C.

The last eight chapters develop the main thesis of the book. John the Baptist was "an apostate Essene" who felt the Community had lost its spiritual emphasis. His popularity was due to his revealing the secrets of the Sect in his preaching.

In three chapters he compares Jesus and the Sect, drawing the conclusion that Jesus could not have been an Essene, since he was baptized by John (he would have already been baptized had he been an Essene!). He was strongly influenced by them through John, whose disciple he was. The arguments in Chapter 15 are the author's weakest and his writing the most confused. The assumption that both John's and Jesus' teachings were approved by the Qumran Community is most unconvincing.

Chapters 16 and 17, though interesting, leave much to be desired. Because Jesus was influenced by the Essenes either directly or through John, the author claims it is "almost a foregone conclusion that a close relationship would have continued between his followers and the Essenes." There is no logic here! The author, though a Unitarian, concludes that it is only the *person* of Jesus that can account for the power of the early Christian Church.

Space does not permit the mention of many errors of fact, as well as a number of typographical slips. The footnote system is awkward. Though based on secondary sources, the book provides delightful reading. It contains a good summary of the historical background of Christianity which would be profitable for the layman.

JOHN C. TREVER

Morris Harvey College

Extinct Languages. By JOHANNES FRIEDRICH. New York: Philosophical Library, 1957. x + 182 pages with 74 figures. \$5.00.

The study of Bible and Religion has been vastly enriched through the decipherment of ancient Near East texts during the nineteenth and twentieth centuries. The process is still going on with new decipherments in the offing. The decipherment of Cretan (/Aegean) Linear B only five years ago is, for example, opening up the earlier Linear A. Modern Old Testament studies have been made possible through the decipherment of cuneiform, hieroglyphic and other inscriptions from the Bible World. Professor Friedrich, an eminent interpreter and philologist, specializing in Hittite and other texts of the ancient Near East, has given us a reliable account of the scripts and their decipherments.

While the English translation of the German original is imperfect, the value of the book is not impaired. To the contrary, the Appendix on Linear B gives the English edition an advantage over the German original. The mistranslations are due largely to the translator's apparent unfamiliarity with ancient Near East studies. Thus on p. 81, Urartean is not to be called "Chaldaean" but "Chaldic" (variants: "Khaldic" or "Haldic"). On p. 100, the translator, forgetting that prevocalic *s* is pronounced *z* in German,

spells the king's name "Asitawadda" instead of "Azitwadda" (the consonantal Phoenician text has *z*: 'ztwd). (Another type of slip that may bother the general reader is "century" instead of "millennium" on p. 170, line 3. The author himself makes a curious oversight in translating the Azitwadda text. The Phoenician version speaks of the god "Reshef of the *šprm*." This Phoenician word corresponds to Hebrew *šippōrim* "birds" or to *šēfirim* "bucks, deer". But since the Hittite hieroglyphic version of the text depicts "the Deer-god" (as Friedrich himself notes), the Phoenician must be rendered "Reshef of the deer" (not "of the birds" as on p. 100).

The author's judgment is characteristically sober. I agree with him in rejecting the so-called decipherments of the Sinaitic script (pp. 159-162). His skepticism (pp. 131, 136) about the decipherment of the Proto-Biblic syllabary is also well-founded. Professor Dhorme's proposed decipherment starts with the assumption that the end of the text on p. 133 (fig. 62) is to be read *bšnt 7* "in the year seven." The numeral is clear; and the last sign of the word is the cross that stands for *t* in the Phoenician alphabet. Yet I have found the reading *bšnt 7* unconvincing and unnecessary. By assuming the same group to read *pamt 7* "seven times" (i.e., the text is a ritual or incantation to be recited seven times), I have been able to interpret the text quite differently (cf. Ugaritic texts

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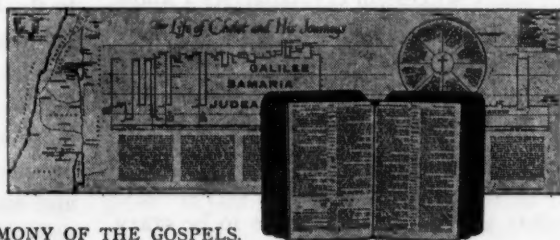
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3:43, 52; 5:7, 26 and especially 52:20). But my results are not so conclusive that I feel warranted in claiming a decipherment. The reason for such inconclusiveness is the paucity of Proto-Biblic texts. A syllabary requires more text than does an alphabet for solving a decipherment.

Unfortunately the book was not to be revised in the light of the decipherment of Linear B. The statement that "it is wrong and misleading simply to take the attitude that graphically similar Cretan and Cypriote signs represent the same sign" (p. 166) is no longer felicitous. The fact is that if scholars had proceeded methodically on the correct assumptions that Linear B was Greek and that the Cypriote syllabary was related to the earlier Linear B syllabary, the deciphermen could have been made decades ago. The Cypriote signs for *lo*, *na*, *pa*, *se*, etc. have the same values in Linear B (compare the tables on pp. 124 and 176).

The reviewer subscribes to the scholarly standards of Professor Friedrich. In deciphering scripts, such standards are necessary for controls, and for refining and completing the task. No philologist can operate soundly without them. But the plain fact is that great philologists are not usually the decipherers. Frequently enough the decipherers are amateurs who crack the initial problem by unconventional thinking. Successful cryptanalysts are often erratic and unscholarly people who see patterns and clues that methodical and learned men will miss. One of the many successful cryptanalysts I know, is an intellectually-underprivileged saxophonist, whose favorite reading is telephone-books. He loves to memorize whole telephone-books because numbers appeal to him. It is such men who often enough crack codes and ciphers. Members of the cryptanalytic set often say: "You don't have to be crazy, but it helps."

Extinct Languages is a fascinating book by a great scholar. Readers of this *Journal* will not want to miss the story of how our

horizons of Bible and Religion have been widened through the decipherment of the ancient inscriptions of the Near East.

CYRUS H. GORDON

Brandeis University

The Temple of Jerusalem. Studies in Biblical Archaeology No. 5. By ANDRÉ PARROT. New York: Philosophical Library, 1955. 112 pages. \$2.75.

This is another in the very useful series of small books being written in French by the famed director of the Mari Archaeological Expedition who is also Professor at the École du Louvre and Curator-in-Chief of the French National Museums. The English translations are appearing promptly if not always accurately in every regard. Thus on page 4 the present book purports to be a translation from the French, *Ninive et l'Ancien Testament!*

The story is here told of the Jerusalem temple from the time of David's preparations for it through the Temple of Solomon, the Temple of Ezekiel, the Second Temple, and the Temple of Herod, to the area in the Byzantine era and to the present Haram esh-Sherif. The dates of Albright and Rowton and of Thiele for the reign of Solomon and the building of the first temple are cited without a decision between them. The Schick model is reproduced in a photograph but only as a historical document and with the warning that little value can be attached to it. The importance of the subject and the value of this lucid and up-to-date summary can be appreciated when it is noted that the "short bibliography" of standard works and most recent important articles at the end occupies four pages. It is indeed "a dramatic and eventful history" which the author unrolls of this place where the worship of Yahweh centered so notably and so long.

JACK FINEGAN

Pacific School of Religion

A Naturalist in Palestine. By VICTOR HOWELLS. New York: Philosophical Library, 1957. 180 pages, 13 drawings, 29 photographs on 16 pls. \$6.00.

Biology and adventure are combined in this charming account of a naturalist's mission to Palestine, before the creation of Israel and Jordan. There is strife and warfare in this book but not the kind we have grown accustomed to in the Middle East, for here is the ceaseless warfare of nature's innumerable species struggling for survival.

Rich in flora and fauna, Palestine held an endless fascination for Victor Howells, a fascination which he has ably transmitted in a book that reads more like an adventure story than a naturalist's account of a variety of species. The reader travels with Mr. Howells on camel back or on foot across the Sinai desert or along the wadis. The insects, rodents, snakes and birds that he describes are not pinned in showcases or stuffed in museums, but living creatures, whom the reader meets as did the author in their home environment, feeding, breeding, building and destroying. The camel is no longer a strange animal associated with Christmas card pictures of the Three Kings or illustrations from the Arabian Nights, but a creature with so definite a personality and such eccentric behavior patterns that he reminds one of a bohemian character or a neurotic acquaintance. And this ability to characterize species carries from the largest of the Palestinian animals to the smallest of insects. Yet this is a scientific documentary and not a piece of nature faking and because the material is authentic, it is all the more vivid.

Although the book is designed primarily for the layman it will also be of interest to naturalists and biologists, because, unpretentious though it is, it covers an amazing amount of plant and animal life concentrated in a very small area.

The book is illustrated by photographs and a number of clever line drawings by the author himself. Photo No. 5 has the rather

vague caption "Part of the Old City of Jerusalem," and we would prefer a more definite identification, *viz.*: Mount of Olives and Garden of Gethsemane." The Wadi Zargo (a more correct transliteration would be "Zerga") mentioned on p. 152 is not "known locally" as the Crocodile River but was so named by ancient Greek settlers.

The book is remarkably free from misprints, but we would like to point out that the zoologist F. S. Bodenheimer mentioned in the Bibliography on p. 173 spells his name with an "r" at the end.

Although the book is not merely a traveler's record we would like to know in which year the author made his trip to Palestine, but this is nowhere indicated.

These minor remarks do not in any way detract from the value of the book, which could be warmly recommended to anybody who would like to read up in a pleasant manner about animal life in the Holy Land.

IMMANUEL BEN-DOR

Harvard Divinity School

PAPERBACKS

The Beginning and the End. By NICOLAS BERDYAEV. New York: Harper & Brothers, 1957. xi + 256 pages. \$1.35.

This new edition in the Harper Torchbook series is a translation of Berdyaev's *Opyt Eschatologicheskoy Metaphiziki*. The original English publication in 1952 was published posthumously.

This is the best of Berdyaev's many works and was written as the most systematic presentation of his metaphysical position. He makes frequent reference to the history of philosophy and theology and thus his relationship to many others, as he saw it, and the roots of his own thought are made explicit. While Berdyaev is always fresh with challenging insight, none of his other works with which I am acquainted describes the heart of his position as does this book. While much of the analysis is not new to one familiar with Berdyaev's categories, their

foundation and their place in the history of thought are here clarified as never before.

Berdyayev divided the book into four main parts: 1. The Problem of Knowledge and Objectification; 2. The Problem of Being and Existence; 3. Being and Creativity the Mystery of Newness; 4. The Problem of History and Eschatology. Of these the first part is the most enlightening and furnishes the foundation of the categories for the rest of the dialectic.

Here Berdyayev presents a unique type of Existentialism which is intended as more systematic than Kierkegaard and more existential than Heidegger. Berdyayev objects from the first to the objectification of truth, knowledge, and being which has dominated the history of western thought. It is this "power of objectification" from which western thought must be liberated, and Berdyayev attempts such liberation in the name of the existing subject and its freedom. Berdyayev's attempt to recapture this subject has as its background Kant's analysis of freedom but rescues Kantian thought from the false objectification which occurred in the development of Idealism. This requires a new analysis of all of the major philosophical categories, rationality, being, truth, knowledge, and value. It also involves a conscious concern with the eschatological as a neglected factor in western philosophy. Berdyayev proposes that even Heidegger, with his search for being, has not escaped this objectification, and thus the high point of Existentialism is not truly existential. The Existentialism which Berdyayev proposes, however, still remains much too systematic and is itself undue objectification as compared with Kierkegaard.

Parallel with the main metaphysical traditions of western thought there has remained a strain of thought frequently religious and with strange orientation toward metaphysical analysis. This tradition of Pascal, Kant, Kierkegaard and others has yet to have its philosophical spokesman for the major sys-

tematic problems. Berdyayev's study is a most interesting attempt in this direction. Whatever limitations it may have, it tries as few have done to speak to these classical issues from the heart of this tradition.

Berdyayev was a thinker with unique and wide influence which one will find at most unexpected points. At the same time he is a philosopher with few if any disciples. This book is not likely to gain more disciples, but it is very likely to enlarge his influence.

HAROLD A. DURFEE

The American University

The Mind of the Maker. By DOROTHY L. SAYERS. New York: Meridian Books, 1956. 220 pp. \$1.25.

This volume is among the first in an excellent new series of religious original and reprint paper-backs known as *Living Age Books*. Published originally in 1941, during the war years it was largely overlooked. In essence the book is an analysis of the meaning of God as Creator in terms of the doctrine of the Trinity and of the analogy between artistic and divine creativity. Its author is Dorothy Sayers originally known as a mystery writer, but now much better known for excellent religious drama, her translation and studies of Dante, and her essays on theology for the layman.

For a number of reasons this book is of importance to the college teacher of religion. 1. This is an approach to God in terms of the self-consciousness of the creative artist. Inasmuch as the college campus is now the scene of an unprecedented interest in religion and the fine arts this is an important book to help the student link the two areas of experience. Too often the religious professional is insensitive to the aesthetic. 2. Here is an effective correlation of the role of the artist and of God in creation thus yielding a number of implications for understanding religious experience. This analysis of the creative act in man fills up a large (although necessary) gap in Richardson's excellent

Biblical Doctrine of Work. 3. The author employs analogical reasoning in going from the artist's self-consciousness to the doctrine of God. This is faithful to the biblical spirit (in contrast with rationalistic approaches) which employs the same kind of thought patterns. 4. This is one of the most convincing and impressive statements of the doctrines of the Trinity and *Imago Dei* known to this reviewer. 5. The introduction is an informal essay devoted to people who read and distort what they read and who ask questions and ignore the answers. It should be required of all freshmen.

LIONEL A. WHISTON, JR.

Eden Theological Seminary

The Servant of God: Studies in Biblical Theology No. 20. By W. ZIMMERLI and J. JEREMIAS. Naperville: Alec R. Allenson, Inc., 1957. 120 pages. \$2.25.

This is Harold Knight's English translation of the article "Pais Theou" from Kittel's *Theologisches Wörterbuch zum Neuen Testament*, published at Stuttgart in 1952. This paperback deals with the "servant of God" concept as found in the Old Testament, Septuagint translations, late Judaism after the Septuagint translation, New Testament, and early church.

Five profane and five religious usages of the term servant are differentiated in the Old Testament. The Septuagint divides the 807 Masoretic Text occurrences of "servant" among six different Greek nouns, except for 56 where there is misunderstanding or free translation. In late Judaism exegesis often gave way to making allusions, identifying "servant of God" with some leader in Israel. The term "child of God" also began to come in as a replacement for "servant of God." Hellenistic Judaism preferred the collective interpretation of the servant in Isaiah 53, while Palestinian Judaism preferred the individual Messianic interpretation. By the second Christian century Jewish exegesis veered away from Messianic interpretation

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of Deutero-Isaiah so as to wrest from them one of the Christians' most valuable apologetic advantages. The "servant of God" concept largely bypassed the New Testament, except as it became replaced by the term "son of God," but played an important part in the *kerygma*, liturgics, and Christology of the early church until the fifth century when the phrase largely disappeared.

This reviewer is disturbed by an unwarranted retrojection of New Testament ideas back into the Old Testament: grace (15, 18, 20, 28), "no man can serve two masters" (15), election, etc. Greatest issue must be taken with the interpretation given the servant passages in Deutero-Isaiah. The book does not seem clear on this point. Up to page 24 the servant is interpreted as Israel, and from there on as an individual Messiah or even Deutero-Isaiah himself. By thus dividing the interpretation, and spending all time on identifying the servant rather than on clarifying and magnifying his divinely appointed task, the significance of the servant is almost completely missed. It might well have been stated that the servant (Israel in Babylonian exile) had a threefold mission (Isaiah 49:5-6) to (1) reintegrate itself, return to Palestine, and restore the glory of Israel, (2) seek out the ten lost tribes and join them to the returned community, and (3) bring the religion of Israel to all the world. It may be questioned also (104) whether Jesus so definitely felt he was the servant of Isaiah 53 which revealed impending happenings to him, which he in turn imparted to his disciples in esoteric teaching.

Even though erring at times in interpretation, the authors have done a thorough piece of work. This is a meticulous and exhaustive word-counting study, with references after almost every sentence. The footnotes, which occupy approximately a third of each page, have great bibliographical value in citing the works of other scholars at each step. The book's reference value is greatly enhanced also by the three-page bibliography

and a twelve-page Index to biblical References at the end.

ROLLAND E. WOLFE

Western Reserve University

The Influence of Greek Ideas on Christianity. By EDWIN HATCH. New York: Harper & Brothers, 1957. xxv + 359 pages. \$1.45.

These illuminating lectures by Edwin Hatch were delivered in the late nineteenth century, but they have the kind of scholarly depth that makes them speak to our age. Harper & Brothers has reprinted these lectures in its Torchbook Series.

Mr. Hatch explores facets of Greek and Christian thought as these were expressed in the literature of the time and tries to see why and to what extent Christianity slowly changed from a religion with an ethical emphasis as in the Sermon on the Mount to a religion with a doctrinal emphasis as in the Nicene Creed. He specifically probes into Greek and Christian education, exegesis, rhetoric, philosophy, ethics, theology and the mysteries, and painstakingly shows how Christian ideas were modified by Greek influences. Conduct as the basis of Christian union was gradually supplanted by doctrine.

Frederick C. Grant has supplied a foreword, with new notes and a valuable 17-page bibliography. The bibliography is in addition to the numerous references of the author to original works of the early Greek and Christian fathers and is designed to point the reader to the very latest scholarship in this field. Mr. Grant calls attention to several areas in which Hatch's views must be modified, primarily because Hatch did not have documents which have since been discovered. These areas include Gnosticism, the mystery religions, Tannaite Judaism as an antecedent of Christian organization, the importance of early Christian eschatology, and the significance of pagan rites in shaping Christian liturgy. Nevertheless, says Mr. Grant, this is a book that ranks with such classic works

as those of Mommsen, Jowett, Harnack and Hall.

The most obvious shortcoming of this study is Hatch's own late nineteenth century historical approach which is tinged with what might be called a liberal theology. He does not give much weight to such topics as eschatology and he tends to identify Christianity with Sermon-on-the-Mount moralism. In the chapter on Christian ethics he does not explore the basic differences between Agape and Eros. This tends to date the book.

On the other hand, the sharpness with which Mr. Hatch distinguishes between sin and moral weakness and the clarity with which he discusses God as Creator, Moral Governor and Supreme Being are illuminating.

The pages of this book are packed with information, keen insight, and theological acumen.

CLYDE MANSCHRECK

Duke University

Paul: A Study in Social and Religious History. By ADOLPH DEISSMANN, translated by W. E. Wilson (Harper Torchbook #15). New York: Harper & Brothers, 1957. xv + 323 pages. \$1.45.

What is Christianity? By ADOLPH HARNACK, translated by T. B. Saunders. Introduction by Rudolph Bultmann, translated by S. Attanasio and E. Fischhoff (Harper Torchbook #17). New York: Harper & Brothers, 1957. xviii + 301 pages. \$1.35.

Adolph Deissmann's *Paul* has been a standard work in Pauline studies ever since it was first published. This book was not intended to be a biography of the great Apostle to the Gentiles, but sought to present him with the understanding to be gained from the study of his environment, and from a fresh re-examination of his letters. After a brief discussion of the sources of our knowledge of Paul, and a description of the environment

out of which he came, Deissmann reconstructs Paul's Jewish background, his personality, then turns to an extended discussion of his faith as a Christian during which his well known thesis of the mysticism of Paul ("Christ in Paul"; "Paul in Christ") is presented in a careful and attractive manner. The book closes with a brief résumé of the missionary work of the Apostle and an estimate of his place in the "world's religious history." Much of what Dr. Deissmann says may seem obvious or trite today—which goes to show how influential this book has been.

Dr. Harnack's book is more difficult to review, for it is a book whose fortune has varied widely since its publication. Received with wild enthusiasm when first offered to the public, it became an object of ridicule with the waning of the influence of the Liberal School of theology, of which it was such a splendid product. Dr. Bultmann's essay, which was written for the German edition issued for the 50th anniversary of the first edition, is in many ways the most interesting section of the book, for he looks back on this book with the perspective of one who has been a leader of a school of thought which is in many ways opposed to that of Harnack. Yet Bultmann shows a real appreciation for the positive and permanent contribution that this book has made to New Testament studies, and recommends it as an antidote for the excesses of contemporary scholarship.

In brief, the thesis of this book is that the essence of the Christian faith is to be found, not only by studying the teaching of Jesus, but also by observing the continuing influence it has had in the main stream of Christianity. Harnack then tries to see what it is that is common to the Christian faith from its earliest days down through the ages and comes to the conclusion that it is both much simpler and much more profound than theologians have ever guessed. That the formulation of this essence would be Liberal in

form was perhaps inevitable. The challenge that this book raises lies in the question as to whether he formulated the problem correctly, whether his methodology was correct, and whether he oversimplified Christianity in his final summary of our faith.

Both of these valuable books have long been out of print, and even when they were available second hand the price tag made one hesitate to purchase them. The publishers of this series are to be heartily commended for a real contribution in making these and similar books available to us again. They are especially to be commended for the imaginative format and attractive price in which these classics of theological writing are being offered to the public.

PETER H. IGARASHI

School of Religion
Virginia Union University

The Word of God and the Word of Man.

By KARL BARTH. New York: Harper & Brothers, 1956. viii + 327 pages. \$1.65.

This reprint of the translation by Douglas Horton of Barth's *Das Wort Gottes und die Theologie* is another in the excellent list of Harper Torchbooks. The earlier edition was one of the first presentations of Barth's thought to the American reader, and contains several lectures which Barth delivered in Europe from 1916 to 1923.

The profound theologian and the general frame of reference of Barth's thought are already evident in this early work. The point of view still seems strange to the American perspective and will likely seem more so with the revival of neo-liberalism. Can it be that American theology may move from liberalism through neo-orthodoxy to neo-liberalism without ever really coming to grips with the fundamental issue of discontinuity which Barth raises?

The entire book might be considered as commentary on "Thy ways are not our ways." One is struck again with the radical discontinuity which he maintains between

the created order and the creative order. Whether such discontinuity can be maintained is still the central problem for Barthian thought. But whether such discontinuity can be denied without turning Hegelian or Thomistic is the problem of the American who would work in the tradition of the Protestant Reformation.

For the readers of this journal the most serious impact of this discontinuity is the "No" which the word of God presents to man's religion. No area of human activity comes in for more serious critique than the religious. Thus we are left with the difficult and little discussed question as to how one is to offer fundamental support for the religious enterprise while realizing that it may be the first to receive and the last to hear the divine No. This is Barth's dilemma for religious leadership and is perhaps the central import of his discontinuity.

HAROLD A. DURFEE

The American University

The Essence of Christianity. By LUDWIG FEUERBACH. Translated from the German by George Eliot, with introductory essays by Earl Barth and H. Richard Niebuhr. New York: Harper & Brothers, 1957. xlv + 339 pages. \$1.45.

It is indeed ironical—and yet, in another way, quite appropriate—that Feuerbach's *Essence of Christianity* should be published in 1957 with appreciative introductory essays by two prominent Protestant theologians. (The first edition of this translation was published in 1954.) For Feuerbach is the real fountainhead of the great stream of radical atheism which includes such names as Marx and Engels, Nietzsche, Freud, and Sartre. Each of these claimed it is man who creates his gods; each was thus developing Feuerbach's claim that all theology is really anthropology. In *The Essence of Christianity* Feuerbach brilliantly develops this thesis by showing how the principal Christian doctrine (incarnation, creation, providence,

Trinity, God's aseity, justice, love, etc.) in fact are nothing but projections of aspects of man's nature and thus reveal to us not God but man.

But now the book is commended by Karl Barth and Richard Niebuhr to those who would really understand the Christian faith! The reasons become very clear in the introductory essays. In the first place, in his analysis of man Feuerbach is a precursor of the existentialists of today, and, more particularly, he is very clearly the father of the "I-Thou" thinking popularized by Martin Buber. But, secondly, Feuerbach's significance is not merely historical. He makes clearer than almost anyone else the significance of the Christian claim that faith must be rooted in God's self-revelation, or it is nothing at all. For Feuerbach clearly shows that all theology which begins with man's "religious experience" or man's ideals of needs (e.g. much so-called "liberalism"), can never get beyond the merely human and thus

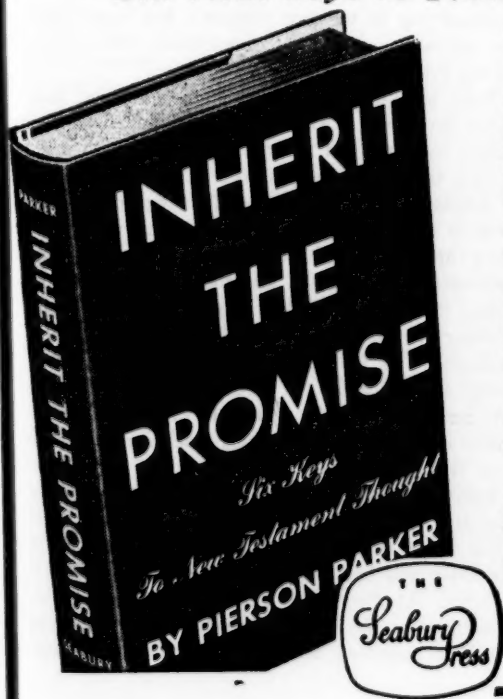
ultimately can tell us only about man. To understand adequately the Christian claim that God has revealed himself absolutely and decisively in Jesus Christ—and that if one speaks of God, one must begin with his revelation and nowhere else—one must see that to begin anywhere else at all inevitably means that one will be speaking of man rather than God. Feuerbach's proof that all theology (man's language about God)—including especially Christian theology—even Karl Barth's—reduced to anthropology is the best possible demonstration that there is no real middle ground between radical anthropocentrism and radical theocentrism, and to think there is, is simply fuzzy thinking.

Harper & Brothers are to be commended for making this theological classic available in a relatively inexpensive paper-back edition together with the illuminating introductions of Niebuhr and Barth.

GORDON D. KAUFMAN

Pomona College

Six vital keys to New Testament thought . . .



WHAT did the generation that witnessed the revelation of God in Christ really think and feel? To answer this question the author of *The Gospel Before Mark* presents six ideas which are the keys to a full understanding of historical thought. These concepts are brilliantly examined in relation to the impact made by Jesus Christ on his followers. The result is a candid, significant study that takes you back to the exciting atmosphere of first century Palestine, to the days of Christ, his apostles, the people of the Holy Land.

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Book Notices

THE BIBLE

La Bible de Jérusalem, l'ancien et le nouveau Testament. Paris: Desclée de Brouwer. 12 + 1989 pages. (No Price Given.)

This beautiful pocket-sized edition is the response of the Roman Catholic Church to the revived interest in the Bible and is presumably intended for the people of France and French-speaking peoples throughout the world. It is beautifully printed on India paper and contains both the canonical and non-canonical writings. Notes are appended to both Old Testament and New Testament and aid is given to the reader by suitable captions to each paragraph within the chapters. The translation has been made by a large group of Catholic scholars and has been supervised by a committee which includes the names of Père de Vaux, E. Gilson, Gabriel Marcel, and P. Benoit, and Soeur Jeanne d'Arc. The translation is of high merit and the rendering of the poetical sections is excellent. One notes with interest that in v. 6 of the 23rd Psalm this version is more faithful than the RSV: "for ever" is here rendered "through length of days". In Gen. 3:15 the "Mariological" interpretation is referred to rather mildly as "traditional in the Church".

This edition represents a much more liberal attitude in the Church of Rome and is to be welcomed.

JOHN PATERSON

Drew Theological Seminary

The Core of the Bible. Arranged by AUSTIN FARRER. New York: Harper & Brothers, 1956. 157 pages. \$0.95 (Paper-back).

As he says in his introduction, Austin Farrer has attempted to select those parts of the Bible which give an apostolic approach and are of most interest to the Twentieth Century reader. Such a task is not easy, and it is good to find a collection which doubtless many will find a compilation of central Bible teachings which serves as a source of inspiration and new insight. For others, there will be the usual regrets for omissions; only seventeen books are the sources of selections.

By using selections from Acts and Psalms as connecting summaries and leaving chapter and verse references for the index, the arranger has presented a readable account. However, the chief

contribution is not "the Core of the Bible" but rather the Introduction. Even if one prefers to make one's own selections, these eight pages setting the Bible in the Pauline and apostolic context make this "paper-back" an important contribution.

CATHERINE OFFLEY COLEMAN

The Hannah More Academy

A Year with the Bible. By JOHN MARSH. New York: Harper & Brothers, 1957. 191 pages. \$2.50.

As stated in the introduction, the purpose of this book is to provide daily Bible readings selected to give an insight into the meaning of life. To achieve this end, the author has recommended 366 selections. These are grouped in eight sections, the headings of which are: The Way of Understanding, The Old Way, The Way of Meditation, The Way of Wisdom, The Way of Realization, The Way of Appropriation, The Way of Expectation, and What Shall I Render? Occasionally the groupings are determined by the subject matter (e.g., God as the Creator or that of praise and thanksgiving in the last chapter), but more often the author has used the chronological order of historical events in determining the order.

Brief analyses of each of the recommended passages are given. At times, these comments are chiefly exegetical in nature; in others, greater attention is given to exposition. Although opinions of scholars are often mentioned in regard to questions of authorship, chronology, and interpretation, there are no specific citations. Because of the necessary lack of detail and the omission of footnotes, the serious reader may often wish for a bibliography listing specific sources for particular opinions. The failure to include such information would seem to make the volume more useful as an interest-stimulator for students able to pursue questions with a well-informed teacher rather than as a "home-study guide."

Insofar as the selections are concerned, Mr. Marsh is to be commended for having made, on the whole, wise choices. Of course, other students of the Bible will find favorite passages which are not included, but the reader who is looking for an introduction to the Bible is given recommendations which, if followed, will give him the basic God-

given revelations. Possibly he will be somewhat unaware of the passages which are not so inspirational and which show human frailty and misinterpretations of God's nature and purpose for such selections are given little space, but this danger is outweighed by the positive picture derived from those who have known the fullness of revelation.

Although this work will provide few if any new insights for the scholar, it is worthy of commendation to those who are seeking a springboard for beginning Biblical study. This will be particularly true if the reader knows that he must have the Bible itself at hand and that he will probably want at least one good reference work as well.

CATHERINE OFFLEY COLEMAN

The Hannah More Academy
Reisterstown, Maryland

About the Bible. By FRANK W. MOYLE. New York: Charles Scribner's Sons, 1956. ix + 182 pages. \$3.50.

Frank Moyle is a clergyman of the Church of England who for two years made a weekly visit to a "pub" where his short talk was followed by open questioning. This experience, plus public reaction to *The Times* thirty-page supplement on the Bible, convinced Moyle that there is a wide gap between the biblical specialists and the man on the street, who no longer knows the eternal truths found in the Bible. He wrote to help close this gap.

The author utilizes the findings of modern Biblical scholarship, applying them to selected parts of the Old and New Testaments. His effort is to show that when one approaches the Bible in this way, rather than with a deadening literalism, one finds great poetry and "the music of great lives" which will help men of today "reach that spiritual maturity which St. Paul called 'the measure of the stature of the fullness of Christ.'"

Moyle suggests that the academic critic may find places where his scholarship is at fault, but such instances are few. He accepts the Ten Commandments as of Mosaic origin, and thinks of "ancient books of the law of Moses, which had all been edited and elaborated in the interests of a priestly religion . . ." (p. 65) as prior to Deuteronomy. He seems to accept the Chronicler as historical (p. 29), and he regards Ezra as prior to Nehemiah. He refers to Deuteronomy as "the very latest revision of the Mosaic Law" available to Jesus (p. 118). He accepts II Timothy 4:11 as Pauline, without indicating whether he regards the whole epistle as genuine, or as only containing genuine fragments. He regards Jesus' expulsion

from Nazareth as due wholly to his emphasis on the universal interest of God (p. 134), and thinks of John the Elder as the author of the Fourth Gospel. Most of these are fairly minor points, and on some of them there is a genuine difference of opinion among the scholars.

When measured by his purpose, that of bringing to "the frustrations and the spiritual bankruptcy of our times" the help of the Bible, the author has done his task well. Perhaps his greatest weakness is that so much of the Bible is left out. There is no full treatment of either the Law or the Prophets. The great prophets are mentioned briefly, primarily in the chapter "The God who Speaks" and Deuteronomy is dealt with at some length in the chapter on the "Individual's Response." The rest of his Old Testament coverage is limited to Ruth, Job, Jonah, Psalms, Ecclesiastes, and Deuteronomy-Isaiah. The New Testament section is limited to the Gospels. The chapter on John takes seriously the suggestion that this is a "spiritual gospel," and it is one of the best short treatments known to this reviewer. Because so much is left out, it will not be useful as a text, but it was not written to be one. It should help the man on the street, and many in the pew, to a deeper appreciation of those parts of the Bible which it covers.

ARTHUR H. MAYNARD

University of Miami

THEOLOGY

The God of Our Faith. By HARRIS FRANKLIN RALL. New York: Abingdon Press, 1955. 158 pages. \$2.75.

The sub-title of this book, "How We Can Know God and His Purpose for Us," is not fully realized. It is neither as practical as one would expect nor as convincingly theoretical as one might wish.

The book is divided into four parts: Part I, "The Meaning and Method of Theology," under which Dr. Rall briefly surveys authoritarian, empirical and philosophical thought; Part II, "Making a Christian Theology," in which such topics as tradition, experience and reason are discussed; Part III, "The Doctrine of God," in which he explains divine personal being, the person of Christ, the Spirit, and the Trinity; and Part IV, "God and the World," in which he speaks of God's goal and way for us and the world.

Typical of the book is the final chapter which is a four-page consideration of the problem of evil. Dr. Rall deftly turns the issue by saying, "The real problem is not that of evil but of the good: What is man's highest good and how may it be reached?"

When man suffers, he says, the basic fact is not suffering but "feeling-awareness" which is the door to an "infinitely greater and immeasurably richer life." Through suffering character is developed. Evil and suffering (no distinction is made between these) are the cost of receiving and realizing God's goal and way of life for us, all of which, Dr. Rall says, we must accept in faith. The treatment is cursory and stereotyped, and the author's use of empiric-centered phrases, such as *ongoing life*, *right personal relations*, *whole-thinking*, *whole-seeing*, *feeling-awareness*, *personal fellowship*, etc., does not insure forceful communication.

Dr. Rall has long been one of America's noted representative theologians, and this book, though somewhat inadequate, is worth studying as a representative volume in the empirical tradition associated with Dr. Rall's name.

CLYDE MANSCHRECK

Duke University

Faith, Hope and Love. By EMIL BRUNNER. Philadelphia: The Westminster Press, 1956. 79 pages. \$1.50.

The author says, to start with, that "although the triad constitutes a popular series for sermons, it is a fact and a strange fact that, at least so far as my knowledge goes, it has never been made the subject of a thorough theological study" (p. 12). He then proceeds with an ingenious development of the meaning and the relatedness of these three themes—not only their relatedness to each other, but "to a basic fact of man's existence as a human being—every man's existence . . . in the three dimensions of time" (pp. 12-13). The three dimensions are of course the past, present, future. We live in the past—by memory (faith). We live in the future—by expectation (hope). We live in the present—by love. And this, he says, "is the reason why each one of these three great words expresses the whole of our existence without competing with the others" (pp. 13-14).

The author sometimes employs the terminology of paradox (as might be expected). Often the argument has a rationalistic form (this also might be expected). But there is also a speculative virtuosity which is more attractive in this work than in almost anything else this reviewer has encountered from Brunner's pen. In the discussion of love, however, it seems he might well have made a bit more use of the work of Ian Suttie (for example) and a bit less of Anders Nygren's distinction between *eros* and *agape*.

A vital sentence or two: "What makes us truly human is not reason, as the Greeks said; nor is it genius, or talent, or power, or intellect. . . . It is

only love in the sense of *agape* that makes us truly human" (p. 78).

W. GORDON ROSS

Berea College

The Covenant, an Old Testament Course. By COLIN ALVES, Assistant Master, Ripon Grammar School. Cambridge: University Press, 1957. xiii + 133 pages. \$1.50.

This sturdy well-indexed textbook with an excellent map of the Old Testament world on the inside covers was originally designed for school use for middle teen age students, but its twenty-eight chapters with their indicated Bible readings are brief enough so that they could very profitably be used as a winter's course in an adult church Bible class. The book begins with the creation and the problem of man's sin and traces God's remedy through his promises and assistance from the time of Noah and then Abraham through *Daniel* and the Maccabean revolt. The last three chapters deal with New Testament material to show that Christ is the complete fulfillment of this long sequence of indications of God's special care for men. The text serves as both an explanation of the Bible references at the beginning of each chapter and as a connecting link fusing the scattered Bible passages into a coherent history of the nation. The book does well what it sets out to do: to trace God's covenant relationship with Israel.

I question whether the book would be excellent as a textbook for the secondary school age level in America, because it is exclusively a brief for a theory—albeit I believe a true theory—and requires as a prerequisite a firm belief that the will of God is revealed in Scripture and/or an already wide acquaintance with the Old Testament stories and prophets. To substantiate the book's thesis in short compass a lot of passages have to be referred to which are important but not superficially vivid. From neither the textbookish comments nor the selection of Bible passages do Abraham, Jacob, Joseph, Moses, David, Elijah, Amos, Hosea, I and II Isaiah, and Jeremiah emerge as strong, vivid, spiritually struggling individuals whose sensitive personalities reveal the imprint of their contact with the guiding and dominating spirit of God. There is a rough lumbering quality to the Old Testament when taught in larger consecutive chunks which speaks to the raw confusion of life as it is actually lived in the twentieth century and, without a neat and tidy explanation, conveys an answer to the question of how God makes himself known to man. And the young now need first of

all to realize that there is a God who makes himself known.

RACHEL H. KING

Northfield School for Girls

You Have Met Christ. By DAVID WESLEY SOPER. Philadelphia: Westminster Press, 1957. 142 pages. \$2.50.

In this book Dr. Soper is a man with a thesis—the thesis that the eternal Christ whose vitality was not snuffed out with the crucifixion meets the individual in a variety of common situations. Evangelical in its tone, the argument of the book tries to establish for the reader in search of the Christian life the fact that in several significant situations of strong ethical import he is being confronted by the living Christ himself. Dr. Soper holds that the arenas of personal, ethical life, of life in the midst of complex society, and the life of the individual in the church community are productive of Christian experience. Although there is something hauntingly valid in this claim, one has the feeling that the base of distinctively Christian confrontation is a bit too broad. Surely the question will have to be kept in mind as to the uniqueness of Christ's confrontation of the individual.

While we should not limit personal Christian experience to jarring bolts from the blue, we ought also to be cautious in claiming Christ as the spiritual influence in too great a variety of ethical and moral situations. Such statements as "Wherever you have met *creative* justice, you have met the real Christ, God's Son" are questionable. We must allow that Christ can move persons to profoundly moral behavior without their knowing the source. But neither the moral person nor the one who sees him is thereby insured of real personal confrontation by Jesus Christ.

The author has strong and welcome words on the pressing moral questions about second class human beings, uncritical veneration of the political state, the meaning of true religious and political freedom, and the necessity for destroying barriers between God and man, and man and man. The peace-of-mind and comfortable-adjustment cults come in for severe criticism because their desire to accommodate and rest results in an insensitivity to the necessity for social action. His tone in these sections is distinctly that of the Christian moralist.

The ideas and language of this book are perfectly simple, but the strained conversational style is so protracted and so filled with repetitions and self-conscious phrases that the reading becomes wearisome. One has the feeling all the while that

Dr. Soper is close to setting down something really helpful to the search for the Christian life rooted in a personal experience of Jesus Christ, but the goal is never quite achieved. Sharpening of ideas and compression of language would have contributed greatly to the merit of this work.

In short, as a volume on Christian moral behavior this book has some value, but the theological and more particularly the Christological bases of the work are most tenuous.

SAM H. BEAMESDERFER

St. Peter's Presbyterian Church
Spencertown, New York

The Hard Commands of Jesus. By ROY PEARSON. New York and Nashville: Abingdon Press, 1957. 125 pages. \$2.00.

"Some of Jesus' commands are hard because we do not understand their meaning; others because, understanding them, we do not believe them; and still others because, believing them, we do not have the courage to obey them" (p. 7). The author chooses to discuss twelve of these commands, more particularly those which confront us with moral imperatives from which we shrink.

Only one, "Believe in Me," is taken from the Fourth Gospel. Two, "Do Not Give Dogs What is Holy" and "Be Perfect," are peculiar to Matthew and one, "Have Faith in God," is peculiar to Mark. The rest are found in two or more of the Synoptics.

The author addresses himself to laymen who are earnest believers but are conscious of the inadequacy of their understanding of and commitment to the Christian life. He tries to show that while the commands of Jesus are hard they are not impossible. The dust jacket dramatizes this purpose by expanding the title to read *The Hard Commands of Jesus: How You Can Obey Them*. To this reviewer the sub-title is unfair to the author. It suggests that the book is a kind of easy recipe for the Christian life. This is not the author's intent. It is his purpose to interpret certain of Jesus' teachings in terms that are meaningful to the non-specialist and he succeeds in doing it.

B. LEROY BURKHART

Cedar Crest College

THE CHURCH

The Renewal of the Church. By W. A. VISSER 'T HOOFT. Philadelphia: Westminster Press, 1957. 128 pages. \$2.50.

Here is a book by the General Secretary of the World Council of Churches that should help to

rescue the word ecumenical from both its friends and its opponents.

The renewal of the Church expounded therein is that renewal which has been going on among God's people from the beginning. The story of life under the Old Covenant is the account of repeated apostasy and renewal. The uniqueness of that record is more in its candor than in its content.

This renewal is continued under the New Covenant where the keynote is still *repent*. But there is a radical difference. With the Incarnation God intervenes in a new way and the Kingdom Jesus preached is not some past glory or future event. It is here. With Christ the Kingdom has entered this world. But this does not operate automatically. The renewal of the Church is a constant rejuvenation by the Holy Spirit. "No member of the Church, no part of the Church, no institution or office within it can take it for granted that it is of the true Church . . . salt can lose its saltiness" (p. 45).

Dr. Visser 't Hooft makes it clear that the starting point of this renewal is the work of God, not man. Our part come in "hearing anew of the Word of God as it comes to us in the Bible . . . outside of the Word of God there is in this world no true source of renewal" (pp. 91, 92).

The wide scholarship, the grasp of essential issues, and the helpful wrestling with difficult but urgent questions combine to make this book by a busy executive one that is both humbling and refreshing. It will speak to all who have a concern for the life and unity of the Church.

DEAN G. MCKEE

The Biblical Seminary in New York

Sin and Salvation. By LESLIE NEWBIGIN. Philadelphia: The Westminster Press, 1957. 128 pages. \$2.00.

In view of the fact that Bishop Newbigen wrote *Sin and Salvation* for use by teachers of elementary grades to aid them in instructing village congregations in Tamil, one would expect the brevity and clarity of the work. But one would hardly expect that within this limitation, Bishop Newbigen could explain as much of the Bible, Christian thought, and the spirit of Christianity as he in fact does.

The discussion moves as one might expect between the meanings of sin and salvation, with the work of Christ as Savior interposed between to move man from a state of sin to a state of salvation. Particular attention is given to the definition of sin as involving guilt and responsibility over

against the meaning of the word usually used for sin in Tamil, which word suggests a misfortune.

Salvation is wholeness, sin is brokenness (14, 15); salvation is known in the reflecting of God's love (18), sin is known in the closing of oneself to God's love; salvation is faith (20), sin is unbelief; salvation is found in trusting God, sin is known in trusting oneself; salvation is contact with God, sin means "that man is cut off from the true source of his being in God" (104); salvation is a relation of loving trust and obedience towards God, sin is the insistence upon the will and righteousness of the self (105).

Man finds himself in a situation of brokenness in which he is in contradiction against the natural world, his fellow-man, himself, and against God. His effort to resolve these contradictions leads him from unbelief to corruption, to anxiety, to idolatry, and to lust. The paradox of self-effort works man's more complicated entanglement. The situation must be faced, but in his effort to face it, man becomes involved in other and deeper conflicts. The work of Christ accomplishes the restoration of man's faith, his trust in God. To be "in Christ" is to accept the blessedness of God's acceptance, and to live a new life of love and gratitude.

One might quarrel with the use of "faith" to mean both relationship and belief, or with the emphasis on the normal, sensible way the followers knew the resurrected Jesus (91), or with the exclusively relational view of the *imago dei* (16 ff.). But to do so would be to overlook the purpose and contribution of this book. Bishop Newbigen has written a suggestive and valuable "first reader" on sin and salvation, not only for Tamil Christians, but for anyone beginning an enquiry into these questions.

JACK BOOZER

Emory University

The Use of Music in Christian Education. By VIVIAN SHARP MORSCH. Philadelphia: The Westminster Press, 1956. 171 pages. \$3.00.

This volume presents a surprising array of sound ideas for the use of music in the total life of the church, without becoming cook-bookish or opinionated. About a quarter of the book deals sensibly with the problems of church choirs: organization, auditions, voice production, rehearsals, morale, and repertoire. The rest of the volume explores the possibilities in singing, playing instruments, and listening to good music, at each age level in the church.

Mrs. Morsch is herself a director of Christian

education in a church in Ohio, and her practical experience shows through in each chapter. She understands the problems of grading music without cheapening it when talents are limited, and she understands how group musical experience may authentically embody Christian life. Her training at Union Theological Seminary appears in the musical excellence of her illustrations and recommendations, and in her general comments about worship. Occasional rhapsodic passages on the wonders of music may be forgiven her, for the book is largely not padded but creatively concrete, a real addition to its field.

HARMON H. BRO

Syracuse University

Saints and Their Emblems in English Churches. By R. L. P. MILBURN. Oxford: Basil Blackwell, 1957. xxxviii + 284 pages. 12s. 6d.

This is a revised edition of the original work published by Oxford University Press in 1949. In the foreword the author states his aim, which is to indicate those chief emblems which connote specific saints in English Church art. He also notes that additional saints are included for whom there are no symbols. In addition, there are the saints commemorated in the Anglican calendars of 1662 and 1928. The entire list numbers 289, all the way from Acca to Zacharias, including the Virgin Mary and Joseph.

The opening statements by the author-editor have to do with such matters as the following: the meaning of the word 'Saint,' the custom of patron saints, the choice of saints after which to name and dedicate churches, and the origins of the various emblems which signify certain saints. A brief statement regarding the nature of one of England's rarest incunabula the *Golden Legend* is included. This early work in English is the fullest and best collection of the stories concerning the saints before A.D. 1270. It was originally entitled *Legends of the Saints*, but soon gained its more popular title.

On the concluding twenty pages the author gives some correlative material on such subjects as Angels, Archangels, Prophets and Sibyls who have found their way into Church art along with or incarnate in some of the Saints. He concludes with an alphabetical list of Emblems which denote certain saints. A note on the vestments of Bishops, Archbishops, Popes, Deacons, Monks and Abbots brings the volume to an end.

This is a handy 4" x 6" volume for those to whom a study of the saints or the saints in Christian art is of exceptional interest. It is most in-

formative for ready reference concerning emblems in Christian tradition.

IRA JAY MARTIN, 3RD

Berea College

Guests of God. Meditations for the Lord's Supper. By JOHN FREDERICK JANSEN. Philadelphia: The Westminster Press, 1956. 109 pages. \$2.00.

These twenty-one communion meditations, the author tells us, "serve only to point up and illustrate what the Supper itself speaks." The scripture passages on which they are based are chosen for their "pictorial quality" and are used as "parables" of the Supper. There is no effort to present detailed exegetical studies of eucharistic texts or to develop a full theology of the sacrament. The author's aim has been to present in each meditation a rather simple, direct statement of one aspect of the communion which would make the celebration more meaningful for the communicant.

There are three groups of meditations. The first, entitled "The Grace of the Lord Jesus Christ," is the largest and emphasizes what Christ has done and continues to do in the Supper. The second is entitled "The Communion of Saints" and naturally emphasizes the fellowship of believers. The third part, "Self-examination," points out how worship, especially the Lord's Supper, "can be our judgment as well as our salvation."

One may hope that many ministers will come to know this volume. They will find in it ideas and quotations for their own sermons and a style which is worthy of emulation.

B. LEROY BURKHART

Cedar Crest College

Pastoral Ministry to Families. By J. C. WYNN. Philadelphia: Westminster Press, 1957. 214 pages. \$3.75.

Of the great number of books on pastoral theology that come out annually, few deserve the privilege of invading the busy schedule of the parish minister. J. C. Wynn's new book shares honors with the chosen few. Any minister today must be aware of the tremendous need faced by families attempting to find their way in the church and the world at large. He knows that the problems they face in the close relationships of the home demand his constant attention. Mr. Wynn is himself so keenly conscious of the pastor's role in the life of the family that he writes with the greatest conviction. But his conviction is not the fuzzy, unsupported kind that knows only that it must say something but neither knows what nor how.

Pastoral Ministry to Families is a volume of admirable style and straightforward English used to inform and assist the minister in the wide scope of church-family relations. Discussions are included on worship for families, counselling with families, premarital interviews, the handicapped and the aged in the home, the childless couple, and in the last chapter, the minister as a family man. Herein is a much needed reminder that one's own house must be in order if he is to aid the Christian growth of another.

In all his presentation of the wide complex of family relationships, Wynn directs his information and his talent for clear, readable expression toward the goal of the family as a Christian fellowship and not merely a statistical or social institution. Only with refreshing infrequency does the writer use any case histories of his own to make his point, thus avoiding those stuffy and useless monologues about "When I was in the parish" that clutter so much literature on pastoral theology. By using the best psychological and sociological data plus his own commendable Christian insight he makes plain the need for truly Christian households and ways of moving toward that goal. Both the conception and the execution of the material are neat and lucid because Wynn never loses sight of his purpose—to provide for the minister a substantial introduction in clearly Christian terms to a ministry never wholly forgotten but often neglected.

SAM H. BEAMESDERFER

*St. Peter's Presbyterian Church
Spencertown, New York*

COMPARATIVE RELIGION

Faris, Nabih Amin., "The Muslim Thinker and His Christian Relations." *Muslim World*, XLVII, no. 1 (January, 1957).

This article is prompted by Dr. Charles H. Malik's query at the Sixth Arab Studies Conference, March 1956, as to why Muslim scholars have not made authoritative studies of non-Muslim religions to match those which Christians and Jews have made of the Islamic heritage. The excited reaction in Muslim circles is first summarized; then the history of the relations of Muslims and the "Scriptuaries" of other religions is reviewed. The reason why modern Muslims have not made definitive studies outside their faith are chiefly: (1) the Islamic concept of revelation discourages deviation from the express pronouncements and limits of the Qur'an; (2) non-Muslims within the range of Muslim ascendancy have been held to the uninteresting role of inferiors; (3) since the rise of Western colonialism modern Muslim thinkers have been preoccupied with de-

fending the Muslim world against the inroads of the West; and (4) the Muslims have only recently seen the spirit of complete detachment and objectivity in Western writings on Islam, and have not yet responded in kind.

Wanderer upon Earth. By JACK FINEGAN. New York: Harper & Brothers, 1956. 247 pages. \$3.75.

The essence of this religious tale is given in words attributed to Ezekiel in Babylonian exile:

"Then the prophet Ezekiel held up his hand with a commanding gesture. 'Stay,' he said, gazing upward as before. 'It was written that you, Yaush, should escape and journey to Babylon to bring us the message that the city was smitten. You were spared for a purpose, my son. You alone are free to travel to far countries and hear the teachings of strange peoples that you may know at last what is false and what is true. Such knowledge will be needed when Jerusalem is reborn, but see that you are not deceived by false divinations. Go in peace, wanderer upon earth' (p. 65).

The story of Yaush and his wanderings begins in Jerusalem at the time of the fall of the city to the Babylonians in 586 B.C. The first chapter of the book deals most interestingly with the water tunnel under the old city by means of which Yaush makes his escape. The end papers of the book trace the travels of Yaush to the remotest places of the ancient world, including China and India. In the course of his travels Yaush encounters and converses with such religious notables as Jeremiah, Ezekiel (as noted above), Zoroaster, Confucius, Lao-tze, Mahavira, the Buddha, and others. The author even manages to include a fleeting love episode in this fast-moving story of the "wanderer upon earth."

This book may not be a literary masterpiece. Nevertheless, as a good assignment for collateral reading, it offers a way in which teachers of the Bible and the history of religions may illuminate and make vivid the background of certain areas of their instruction.

CARL E. PURINTON

Boston University

MISCELLANEOUS

The Leibniz-Clarke Correspondence, together with Extracts from Newton's Principia and Opticks, edited with introduction and notes by H. G. ALEXANDER. New York: Philosophical Library, 1956. lvi + 200 pages. \$4.75

In 1705 the Princess Caroline of Anspach came as a bride to the court of Hanover, where she

began her philosophical discussions with Leibniz. These were continued by correspondence after her removal to London. In London she met the Rev. Samuel Clarke, who came to occupy a role toward her similar to that of Leibniz at Hanover.

During this entire period the Leibniz-Newton controversy was raging. In 1715 Leibniz wrote to Caroline a strong criticism of philosophical and theological implications in Newton's works. Caroline turned the letter over to Clarke, who was a friend and advocate of Newton, for answer, as she greatly desired to see a reconciliation between the two men.

Thus began the celebrated and heated Leibniz-Clarke correspondence, consisting of five papers by Leibniz and five by Clarke (who wrote with Newton's assistance). In these Leibniz rejects the Newtonian concept of gravity, denies the possibility of empty space, objects to the notion of space as the "sensorium" of God, ridicules the notion that God intervenes in his creation to rectify errors, and strenuously maintains his "principle of sufficient reason." To each point Clarke replies, sometimes awkwardly, sometimes brilliantly. Although Leibniz's death in 1716 gave Clarke the last word, some of their questions are still unresolved.

The present edition contains relevant extracts from the works of Leibniz and Newton. A valuable introduction gives the background and the argument of the correspondence and a summary of more recent discussions on space and time.

This edition is advertised as the first complete printing in English since 1738. It is curious that after so long, two editions should appear in one year. The other, which lacks Clarke's final reply, is in *Leibniz: Philosophical Papers and Letters*, Leroy E. Loemker, Ed. (Chicago, 1956). The student of the correspondence will profit by some of Loemker's notes.

RODNEY T. HOOD

Ohio University

A Biographical Record of the Modern Churchmen's Movement 1898-1957 (Special Edition of *The Modern Churchman*, Vol. XLVI, Nos. 3 and 4 (in one volume) December 1956), Editor, H. D. A. MAJOR. Oxford: Basil Blackwell, 1957. pp. 193-392. 8s.6d.

This is a special issue of the journal *The Modern Churchman*. It constitutes the final number to be edited by Dr. Major, who, incidentally, has served as its Editor for 46 years. As he states in the initial article, *Ave Atque Vale*, this particular journal seeks to present those "significant features and forces, activities and agents of the Modern Churchmen's Movement." It likewise seeks to

provide "an accessible and reliable collection of facts for those interested in the endeavors and developments of that Movement." Dr. Major was the founder of the Journal as well as its continuing editor. In a word this number is a "swan song" issue for Dr. Major.

The *Ave Atque Vale* consists of the history of the men and forces at work in the Modernist and Liberal wing of the Church between the establishment of the Modern Churchmen's Union in 1898 and the initial issue of the journal in 1911. This article summarizes the aims and objectives which the Union attempted to achieve.

Under the title *With a Goodly Company*, the editor has reprinted numerous "In Memoriams" from past issues in order to indicate what manner of people were involved in the Movement: such as William Ralph Inge, Cyril Norwood, Lord Charnwood, Stanley Arthur Cook, William Sanday, Frederick John Foakes-Jackson, Kirsopp Lake and John Charlton Hardwick. Here are thumb-nail sketches covering some 132 pages. They are partly biographical, with special regard to their connections with the Movement, noting their publications in regard thereto.

The journal then concludes with articles indicative of its history. They are entitled: "The Christian Message in the World Today" by E. C. Dewick; "The Problem of Kierkegaard Today" by Rev. D. L. Scott; "The God of the Philosophers" by Dr. E. L. Allen; "The Open Door" (a sermon) by Rev. A. J. Drewett; "Worship in the Name of Others" by P. D. May; "Anglican Modernism and Liberal Judaism" (a reprinted article) by H. D. A. Major. "A Modern Churchman's Creed" is inserted to complete a page. Then comes the usual book reviews covering some 17 pages. The issue concludes with what is entitled Correspondence, e.g. two letters to the editor.

IRA JAY MARTIN, 3RD.

Berea College

Solovyev: Prophet of Russian-Western Unity. By EGBERT MUNZER. New York: Philosophical Library, 1956. 154 pages. \$4.75.

Cardinal Rampolla gave Pope Leo XIII a copy of Solovyev's book *Russia and the Universal Church* which contained a plea for the joining of forces of the Eastern Church which prays but does not act with the Roman Catholic Church which acts but does not pray. The Pope was charmed by the book but commented: "*Bella cosa, ma impossibile fuor d'un miracolo.*" Pope Leo XIII was not disposed to believe in the miracle. But much water has gone under the bridge since Leo XIII and an increasing number of Roman Catholics have come

to believe in the conversion of Russia. They do not accept Solovyev's favorite idea that the churches were never in reality separated.

Perhaps we are more interested in the development of Solovyev himself from the associate of Dostoyevsky and model for Alyosha of *The Brothers Karamazov* to Solovyev the admirer of Roman Catholicism. I am convinced that the seed bed is in the thought of Dostoyevsky himself. In *The Diary of a Writer* Dostoyevsky time and again formulates the idea which is so artistically put in the Legend of the Grand Inquisitor. This idea is that the Roman Church is devilishly effective in getting things done. But Dostoyevsky is equally emphatic in his conviction that while the Orthodox Church is the custodian of the gospel in its purity it is impotent. Solovyev's scheme exorcizes two devils, the devil of Roman Catholic activism and the devil of Russian Orthodox impotence.

EUGENE S. TANNER

The College of Wooster

East Is East. By PETER FINGESTEN. Philadelphia: Muhlenberg Press, 1956. xviii + 181 pages. \$3.00.

This little volume is a studied attempt to debunk the stereotype that "the East is spiritual." Its technique is simple: compare the worst in Hinduism and Buddhism with the best in Christianity and Western culture. The author, who teaches at Pace College in New York City, is obviously well-informed on the sacred texts of India, but shows little inclination to use his scholarship to help illuminate the fundamental thought-modes of East and West. He is content, rather, to point up the striking formal differences between the two religious heritages, always to the credit of the "progressive" West. His eagerness to decry Indian religions (native Chinese and Japanese religions are largely ignored) leads him into the awkward contradiction of affirming simultaneously their world-denying pessimism and their world-delighting sensuality. However, his work as a whole may serve as a vigorous reminder to those who romanticize Eastern religion that the Orient has in its spiritual heritage much that is erotic, caste-ridden, and self-centered.

HARMON H. BRO

Syracuse University

Modern War and the American Churches. By RALPH LUTHER MOELLERING. New York: American Press, 1956. 141 pages.

Here is one of those books that sets out to deal with a subject that has long needed adequate treat-

ment and then fails to do the job. After an excellent beginning in which the author has prepared some very readable material on the biblical statements about war and the attitudes of the various American denominations, he corners the reader and fires round after round of opinionated ammunition powered by quotations from carefully selected sources. Surely Mr. Moellering's judgment that the American churches ought to be brought up short and forced to re-examine their easy-going acceptance of the dictates of power politics and the dubious morality of war as a solution to international issues is justified. His sympathy for the traditional peace churches is quite understandable and shared by most of us. But his fairly scathing attack on other churches for their turn-about the moment the government declared war is both partially justified and thoroughly immodest. So far as this reviewer can tell the individual accounts of denominational attitudes toward World War II and the Korean conflict are accurate. Competent members of each church discussed read the material before it was published. This section of the book and the neatly critical examination of the misuse of Scripture by both pacifists and militarists are worthwhile reading. The author shows historical and critical perspective much needed in a time when the churches play follow the leader with societies and governments. However, once Mr. Moellering had done with the biblical and historical material his purpose in writing the book becomes somewhat obscure. One is not quite sure if he is calling to task the conscience of the churches or launching into an attack on wartime governmental administrations for its own sake. He seems to be altogether certain that those administrations entered into nefarious alliances and grand deceptions which got us into war and duped the innocent. Competent historians are still to pass final judgment on these questions. That a certain amount of deception took place is no doubt the case, but whom is Mr. Moellering addressing—the churches and their lazy consciences or the government? If we have been duped, then why not offer the criticism with a certain modesty and an honest plea for more caution?

This might have been an excellent book if it were not for two glaring factors: the author's immodest opinions about both churches and government, and what seems to be a purpose more political and polemical than desirous of pricking the conscience of the churches and commanding them to take their rightful place as leaders instead of followers in the area of political action.

SAM H. BEAMESDERFER

St. Peter's Presbyterian Church
Spencertown, New York.

What They Believe. By G. EDWIN COVINGTON.
New York: Philosophical Library, 1956. xiii + 109 pages. \$4.50.

This book is a survey of religious faith among diverse groups of college students. It is built upon the extension of a questionnaire. Eight hundred respondents out of two thousand recipients declared their beliefs on six topics: God, Jesus, The Future Life, The Bible, Religion and Society, Prayer and Devotional Life. The author devotes a chapter to each of the above six categories, respectively. He then has a short area of summary and concludes his book arrangement with the printing of the actual questionnaire.

Questionnaires have advantages and disadvantages. This particular questionnaire has the obvious advantage of being relatively free of ambiguous statements and the obvious disadvantage of being quite sketchy. Three of the six topics had six or less opinion-expressions to mark. In the end, therefore, the questionnaire became a convenient framework around which to make random comments.

Yet these comments are important to make. With or without a questionnaire, I'm sure that all of us dealing with college youth are aware of the pitiful inadequacy, the horrid distortions, and the thin optimism in the thinking of students. Also, I'm sure that we would agree with the author's thesis that "human aspirations, hopes, fears, joys and achievements hinge upon what men believe" (page xi.).

The impact of this book, in addition to sharpening the understanding of what college students actually believe, is to solicit hard and straight thinking. Teachers first, then students, need to develop more mature belief.

DARYL WILLIAMS

Mount Union College

The Mystery of the Cross. By J. E. L. OULTON.
Greenwich, Connecticut: The Seabury Press, 1957. 63 pages. \$1.00.

This booklet consists of a series of five lectures which were given at Lincoln Theological College in Passion Week, 1956, by Professor Oulton, the Regius Professor of Divinity in the University of Dublin.

It is the thesis of the author that every theory of the Atonement is incomplete and unsatisfactory because it represents only one aspect of the truth about God's redemptive work. Each conception of the Atonement—the ransom theory, the conception of satisfaction, and the theory of penal substitution, for example—reflects the dominant trend of the thought of the period in which it arose. The pur-

pose of the present lectures is not to set forth another theory of the Atonement but to consider the latter in the light of certain biblical texts, the statements of a number of the Church Fathers, and the views of selected modern writers, as well as interpretations in art, especially the music of Bach.

Professor Oulton discusses both the objective and the subjective elements in the Atonement in an incisive manner. He is especially concerned to show the inadequacy of Abelard's moral influence theory despite the fact that it has great importance. The Atonement represents an objective work of God, and it affects not only man but the whole creation (p. 31).

The concluding lecture on "The Trinity and the Atonement" sets forth the view that the Atonement cannot be properly understood apart from the Christian doctrine of God. In particular, "the doctrine of the Trinity, in so far as it is adumbrated in the New Testament, and has been reflected upon by the mind of the Church, negatively removes difficulties, and positively throws light upon the sacrifice of Calvary" (p. 58).

E. CLINTON GARDNER

Candler School of Theology,
Emory University

A Treasury of the Cross. By MADELEINE S. MILLER. New York: Harper and Brothers Publishers, 1956. xv + 240 pages. \$3.95.

In motive this volume is an expression of appreciation of the life the author shared with her husband, the late J. Lane Miller, to whose memory it is dedicated. In form and content it is a miscellany about the crosses in their collection. These facts tell what to expect and not to expect of the book.

It abounds in personal anecdote. Reading it is like being taken through an exhibit by the collector with him giving running commentary about the acquisition of the items, their history and various associations which they have. Naturally the book seems most alive when the reader finds something relating to places or things he has met in his own travels.

Here are masses of information which, unfortunately, are so casually organized that the scholar will find the book a real trial. A list of the chapter titles indicates both the nature of the treasure and of its inaccessibility: "Our First Crosses," "Everywhere the Cross," "The First Christian Crosses," "Perspective on Iconoclasm," "Alphabet of Christian Iconography," "Crosses from the Lands of the Cross," "Beauty of the Byzantine," "Russian Crosses," "Rugged Balkan and Baltic Crosses," "Legacies from Other European Countries," "Crosses of the British Isles," "Nestorian

Crosses," "American Crosses," "Beyond the Cross." Part II (the last 63 pages) offers an anthology of scripture, hymns, poems and sayings about the cross, a "Glossary of Terms and Symbols in Religious Art and Liturgy," a select bibliography, and a fairly detailed index which will be of great assistance to the student. The book is not documented and the text does not refer to illustrations of items being discussed (nor are the illustrations numbered).

Altogether this is a curiously frustrating and fascinating work. One thinks of the useful history of Christianity that might have been offered through a careful chronological arrangement of the material. One wishes he did not have to rely almost exclusively upon his memory or personal notes to make later use of the contents.

Still if one will use the book as a "devotional anthology," a bit now, a bit then, one may find in it many paragraphs of pleasure, edification and information.

CURTIS W. R. LARSON

Lake Erie College

The Holyday Book. By FRANCIS X. WEISER. New York: Harcourt, Brace and Company, 1956. 217 pages. \$3.00.

This is a most informative and at the same time delightful book. With it the author, an Austrian Jesuit, now an American citizen, concludes his three-volume project of explaining the official and the popular feasts of the Catholic Church and its members. In the two earlier books he treated the Christmas and Easter cycles, and here he begins with Pentecost and continues to Thanksgiving and through the autumn.

Father Weiser wears his scholarship gracefully and lightly. Ranging all over the Western, Christian world, he manifests an extraordinary knowledge of languages, folklore, customs, liturgy, and even of cooking recipes! And all this he does in a friendly, sympathetic style. The many valuable notes he fortunately relegates to the back of the book, where there is also a nine-page index. The illustrations by Robert Frankenberg add to the attractiveness of the work, and the short liturgical prayer which closes each section makes it suitable also for spiritual reading.

The book should have an appeal not only to Catholics but also to non-Catholics, who wish to acquaint themselves with the origin and development of many popular, religious customs, or who desire a clearcut distinction between practices of a solid religious nature and those of a superstitious kind.

It is sad to think that today behind the Iron Curtain the observance of these customs might en-

danger the liberty or even the life of one who would attempt to continue them.

MATTHEW P. STAPLETON

St. John's Seminary, Brighton, Mass.

A Short Primer for Protestants. By JAMES HASTINGS NICHOLS. New York: Association Press, 1957. 127 pp. \$50.

This is a short, short primer for Protestants. But strangely enough not much of the original presentation in the longer book has been lost. This abridgement consists of seven chapters dealing with Protestantism in relation to Roman Catholicism and the Orthodox churches, Protestant unity and diversity, the authority of Christ, God's redemption and man's trust, the Church, the Bible, and vocational ethics. The author has succeeded in giving a provocative presentation of the material, but the very brief scope of the entire work necessarily prohibits clarification and even mention of many important matters. Nevertheless the book will be useful for an introduction to Protestantism, especially in church-discussion groups. Not all would agree with the author's theological conclusions, and some sections leave much to be desired, particularly the discussions of the meaning of the death and resurrection of Christ and the place of love in the Christian ethic. But this book does introduce one to some of the basic aspects of Protestantism, and as such should be useful.

CLYDE MANSCHRECK

Duke University

Private Devotions for Home and Church. Translated and Compiled by JOHN JOSEPH STOUT. Philadelphia: The Christian Education Press, 1956. xvi + 173 pages. \$3.00.

The title suggests the two-fold nature of this work. Approximately 40% of the book gives "private prayers" for church, that is, prayers whose purpose is to help the individual achieve a mood conducive to receiving the greatest spiritual benefit from public and formal worship.

The remaining 60% of the work consists of four chapters, three of which deal either with group family devotions or with the individual's approach to family problems. The final chapter in this section is entitled, "Prayers for the Inner Life."

Although intended for "private devotions" the prayers included are taken mainly from services of public worship, specifically hymnals and prayer-books. These are of Dutch, French, German, Hungarian and English origin, with German predominating; dating from the 16th to the 19th centuries.

ELLIS E. PIERCE

The Lisle Conference Center

Books Received

(Books marked with an * are hereby acknowledged. Others will be reviewed in subsequent issues of the Journal.)

- Albright, William Foxwell, *From the Stone Age to Christianity*, Monotheism and the Historical Process, Second Edition with a new introduction by the author. A Doubleday Anchor Book. New York: Doubleday & Company, 1957. 432 pages. \$1.45.
- Axling, William, *This Is Japan*. New York: Friendship Press, 1957. 24 pages. \$.50.
- *Cox, Harvey and Blakesley, Elizabeth, editors, *Behold the Man*, Meditations on the Meaning of the Cross. New York: Association Press, 1957. 31 pages. 40¢. 10 for \$3.50; 25 for \$8.00; 100 for \$30.00.
- Harlow, S. Ralph, *Thoughts for Times Like These*. New York: Philosophical Library, 1957. x + 181 pages. \$3.00.
- Heim, Karl, *Christian Faith and Natural Science*, The creative encounter between 20th century physics and Christian existentialism. A Harper Torchbook. New York: Harper & Brothers, 1957. 249 pages. \$1.25.
- Kimpel, Ben F., *Language and Religion*, A semantic preface to a philosophy of religion. New York: Philosophical Library, 1957. 152 pages. \$3.75.
- Lampe, G. W. H. and Woolcombe, K. J., *Essays on Typology*, Studies in Biblical Theology No. 22, Naperville, Illinois: Alec R. Allenson Inc., 1957. 80 pages. \$1.50.
- McCracken, George E., editor, *Early Medieval Theology*. Library of Christian Classics. Philadelphia: Westminster Press, 1957. 430 pages. \$5.00.
- Reider, Joseph, editor and translator, *The Book of Wisdom*, Fifth Volume in Jewish Apocryphal Literature. Dropsie College Edition. New York: Harper & Brothers, 1957. xi + 233 pages. \$5.00.
- Ribbner, Torvald, *De svenska traktatsällskapen 1808-1856, Verksamhet Och Litterature*. The Swedish Tract Societies 1808-1856. Uppsala: Almqvist & Wiksells, 1957. xxx + 308. 19:00 kr.
- Shah, Sayed Idries, *Oriental Magic*, Foreword by Louis Marin. New York: Philosophical Library, 1957. xviii + 206 pages. \$7.50.
- Tani, Henry N., *Ventures in Youth Work*. Philadelphia: Christian Education Press, 1957. x + 197 pages. \$2.75.
- Trueblood, David Elton, *Philosophy of Religion*. New York: Harper & Brothers, 1957. xv + 324 pages. \$3.75.
- Würthwein, Ernst, *The Text of the Old Testament*, translated by P. R. Ackroyd. New York: Macmillan Company, 1957. x + 173 pages. \$3.20.

TENTATIVE PROGRAM FOR THE N.A.B.I.
ANNUAL MEETING, DECEMBER 27-28
Southern Baptist Theological Seminary, Louisville, Kentucky

December 27:

- 3:00 P.M. *The Presidential Address*
Robert M. Montgomery, *Ohio Wesleyan University*
- 7:30 P.M. *The Dead Sea Discoveries and Their Implications for New Testament Interpretation*
- "Qumran Discoveries Which Relate to the New Testament"
 (To be announced)
- "Modifications in New Testament Understanding as a result of the Qumran Discoveries"
 (To be announced)
- "Indicated Directions for Future Dead Sea Research"
 Frank M. Cross, Jr., *McCormick Theological Seminary*

December 28:

- 9:00 A.M. *Business Session*
- 10:00 A.M. *Contributed Papers*
(To be announced)
- 2:00 P.M. *Aramaic Language Studies and Their Implications for New Testament Interpretation*
- "History and Present Status of Aramaic Studies"
 W. F. Stinespring, *Duke Divinity School*
- "Implications of Aramaic Studies for New Testament Interpretation"
 (To be announced)
- "Indicated Directions for Future Aramaic Research"
 (To be announced)
- 7:30 P.M. *The Debate on "Demythologizing" and Its Implications for New Testament Interpretation*
- "History and Present Status of the Debate"
 Schubert Ogden, *Perkins School of Theology*
- "Implications of the Debate for New Testament Interpretation"
 Kendrick Grobel, *Vanderbilt University*
- "Indicated Directions for Further Study"
 Eric C. Rust, *Southern Baptist Theological Seminary*

